SAINTS RECREATION,

THIRD PART,

UPON THE ESTATE OF GRACE.

CONTAINING

And methodicially delineating a *Christians* Progress, Priviledges, Comforts and Duties, beginning at Conversion: describing also the blessed Redeemer JESUS, both absolutely and comparatively: And all these in Spiritual Hymns and Songs, suted to grave, sweet and melodious Tunes; Together with a plain Paraphrase upon the margent, confirming all by Scriptures, explaining difficulties and methodizing the Songs.

Compiled by Mr. WILLIAM GEDDES, *Minister of the Gospel, first at* Wick *in* Caithnes, *and after at* Urquhart *in* Murray.

Colos. 3: 16. *Let the word of* CHRIST *dwell in you richly, in all wisdome: teaching and admonishing one another in Psalms and Hymns and Spiritual Songs*, &c.

EDINBURGH,
Printed by *David Lindsay*, Mr. *James Knible*, *Josua van Solingen* and *John Colmar*, Anno Dom. M.D.C. LXXXIII.

FOR AS MUCH as Mr. *William Geddes*, late Minister at *Urquhart*, having made ane humble addresse to his *Majesties* Privy Councill, Representing that he hath been at great cost, pains, diligence and expences, in compiling the Books following, and which are now in the Press, *viz.* *Memoriale Historicum*, and the *Saincts Recreation*; and these other Books, Which he intends for the Press, (*viz.*) *Geographical*, and *Arithmetical Memorials*, *Memoriale Hebraicum*, for facilitating the *Hebrew* Language, *Vocabularium Latino-Hebraicum* in Hexameter Verse, and *Familiæ Famigeratæ*, and humbly desiring, that he might have a Priviledge for Printing the Books by himself, his Heirs, Executors, or Assigneys, for some years: and that he might be Recommended for his Encouragement and Assistance to all Persons of Ingenuity and Generosity, for promoving and perfecting such ane Work. THE LORDS of His *Majesties* Privy Council having heard and considered the foresaid Addresse and Representation, with the report of a committe of their own numbers, that the said Books are worthy to be Published, and will be very useful and conducive to the advancing of Piety and Learning: Do therefore Recommend the said Mr. *William Geddes* his printed Advertisement of the saids Treatises, to all His *Majesties* good Subjects; for his Encouragement and Assistance in the said Work, as their generosity, and ingenuity shall prompt them. And further, do hereby give and grant to the said *Mr. William Geddes*, the sole and only Priviledge of Printing the foresaid Treatises compiled by him, for the space of *Nineteen* years; after the date hereof: Discharging all others to print, re-print, import, or vent the same during that space, without the said Mr. *William Geddes* his own, or the consent of his Heirs, Executors or Assigneys, under the pain of Confiscation thereof, to his and their use. Ordaining these Presents to be printed and prefixed to the said Books *respective*, that none pretend Ignorance. Extr. by me

Edinburgh, *the fifteenth day of* March, 1683. WILL. PATERSON. *Cle. Sti Con.*

An Apology for the Authors delay.

WHereas many generous persons have advanced before hand, the price of the Books, mentioned in the Authors advertisement; and they may possibly admire, that they have not received these Books long ago, according to the Authors promise: I humbly plead at those generous persons hands, that they may have the author excused. For, as no man can promise absolutely for his own life or health, so much as for one houre, so not for the constant progresse of a press, and the Author used all diligence imaginable, yet, Ultra posse, non est esse. *And as the best of works meet ordinarly with the most and greatest obstructions, be reason of Satans and his Instruments malice: So hath his pious and worthy designe been obstructed several wayes, which are not altogether pertinent to be divulged. Therefore, I hope, that discreet and intelligent persons will have so much humanity and ingenuity as to consider, that such promises must be alwayes understood to be conditional, implying such reservations as these,* IF GOD WILL, IF HEALTH SERVE, &c.

I humbly intreat also, that you read this Book deliberatly and seriously, comparing it with the Authors design mentioned in his Preface, before you passe a rash or harsh censure upon it. In this Giddy Notional age, there is much imaginary supposed knowledge, but too little conscience: Many new coyn'd words and high flown Notions, but few Spiritual Meditations and Religious practises, which are most suteable to those who keep a close constant Heart-communion with GOD, walking alwayes as in the view of Heaven and Hell, Death and Judgement: And I suppose such hes been the Spiritual frame of the Author at the compiling of this treatise. It is probable, that some Men of prepostrous tempers, at the first sight of the Book, not finding it stuffed with fruitles curiosities, may presently nauseat and disdaine. But read, I pray you consideratly, and you shall find it wants not Christian acumen. And be pleased but to have a little patience, till the Authors other Book called Memoriale Historicum, *come to your hands, (which I hope shall be shortly,) and you shall find there some pleasant curiosities, both for recreation and edification, which may serve to exercise with delight, the Fansy, Judgement and Memory.*

A ſummary VIEW *of the Subſtance and Method of the* BOOK.

IN this little Treatiſe, the firſt Part or Song deſcribes a Sinners converſion, bringing him thorow the pangs of the *New-Birth*; and that partly by the Information of the Word, by the Inſpiration of the Spirit, by Conviction of Conſcience or Correction of Chaſtening Rods: The firſt part (I ſay) ſhewes how CHRIST Converts and Reclaims a ſtraying Sinner by ſome of theſe Means, or by all. *Page* 1.

2. The ſecond Part or Song revives a fainting Soul ſtruggling with the Pangs of the *New-Birth*, or latly delivered from the *Spirit of Bondage*, and that by Spiritual Cordials of Comfortable Promiſes. *P.* 8.

3. The third Part or Song brings forth a Converted Sinner, as it were, to a New World, tranſported with admiration, and in a Triumphing Strein, deſcribing the wonderful Work of *Mans Redemption*, how it was decreed and gradually revealed, rejoycing in the *Nativity* of our Bleſſed SAVIOUR, and chiefly deſcribing His matchles Perſon, and admirable Union of His two Natures. *P.* 16.

4. The fourth Part or Song deſcribes our Bleſſed SAVIOUR's threefold Office, as *King*, *Prieſt* and *Prophet*. *P.* 24.

5. The fifth Part or Song deſcribes our Bleſſed SAVIOUR's *Types*, *Titles* and *Attributs*, firſt in Order *Alphabetical*, and then in a Table *Logical* or *Philoſophical*. *P.* 31 *to* 49.

6. Our Bleſſed and Glorious REDEEMER, being in the former Songs deſcribed abſolutly, as he is in Himſelf: Here He is deſcribed *Comparatively* and made infinitly to tranſcend and excell *Men* and *Angels*, and all things elſe. *P.* 49. *to* 59.

7. In the ſeventh Part or Song are holden forth the ſweet Fruits of Redemption, *viz*, a *Beleevers* incomparable *Bleſſings*, *Comforts*, and *Priviledges*. *P.* 59.

8. The eight Part or Song plainly diſcovereth a *Beleevers* Evidences, and deſcribeth all Chriſtian Duties, in teſtimony of Thankfulneſs, and that both by Pattern and Precept. *P.* 73 *to* 89.

9. The *Epilogue* or *Appendix* in the cloſe, containeth Devout and Religious *Memento's* or *Memorandums*, for the whole dayes Spirituall Exerciſe. *P.* 89, &c.

THE DEDICATION.

To the Right Honourable, most pious and vertuous Lady, Dame MARGARET LESLEY, Countess Dowager of Weems.

MADAM,

Though this little Treatise may be called mine by way of composing, yet it may be justly called your Ladieships work by way of publishing and presenting it into the world: For it was your Ladieship and your Noble Daughter, that most excellent Young Ladie, Dame MARGARET, Countess and Heretrix of WEEMS, who gave me the most considerable obligement for my incouragement and assistance to Printing. And by such works as this, Your Ladieship gives a clear demonstration, that you are not like that barren Fig-Tree mentioned in Luke, Cap. 13. vers. 7. But like the pleasant Palm-Tree, bringing forth fruit in Old Age, Psal. 92. 14. And the fruit of this work being to divert [if possible] Your profane Readers from prophane Sonners to more Christian and Spirituall divertisements, I hope, Your Ladieship will not be ashamed to vouchsafe it the smiling aspect of your favourable countenance.

To run out upon Your Ladieships Elogie and Applauses, Your Vertues are so great and conspicuous, and my Stile so low, and disproportionable, that I dare not much adventure, least I be found defective. Your Fervent and Devoted towards GOD, your Equitie towards Men, your Charitable Supplies to indigent Christians, your Equabilitie and composedness of Spirit in all conditions of Life, whether Prosperitie or Adversitie are so manifest to all, that common Fame [if I should insist] might easily put to silence my weak Oratorie. It hath pleased GOD accordingly to attend your Ladieship with some singular Providences and extraordinary Blessings, (Lord grant you suteable Thankfulness.) As first, the LORD hath been pleased to propagate and continue three Noble, Ancient and Pudotat Families by your happy Offspring. The Lord was graciously pleased to make your Ladieship instrumentall and successfull Instrument in that wonderful Restauration of our Royal Sovereign the Kings Sacred Majesty, unto his Blood, which is one of the great wonders of our Age, and whereupon all the world looked with admiration and astonishment. And this your Ladieship did by * Genrge Major Lord, influencing, with Christian Advice, (as I am informed) those afterwards called Duke of Albemarle. who were in power at the time.

And as this Noble Enterprise, at such a time, evidenced Heroicall Courage and manlick Magnanimitie, so it was an infallible argument of most christian Humanitie and Especiallie Loyaltie. There is yet one thing more, which I cannot omit, deserving great deserves, being some piece of rarity in this cold, Laodicean-like and luckstyding Age: And that is your Christian Moderation, Prudence and Sobrietie, that ballances the most part of People we converse with to some fond and vicious extreams, upon the right hand or the left; some to irreverent giddiness and unconstant levity; some to Anabtistical loosenesse and profanity. Your Ladieship and the rest have keeped the middle line of a golden Mediocritie, even the Apostles rule of solide, sober and substantious christianitie: which I am confident] shall attend your Ladieship, unspeakable Peace and Comfort here, and conduct you to Eternall Felicity hereafter: And this shall be the constant Prayer of him, who is

MADAM

Your Ladieships most obliged servant and devoted Orator in CHRIST.

Urquhart. Anno 60. 1652

WILLIAM GUILD.

Preface to the READER.

IT is not a new nor strange thing to teach Religion by way of Songs: We find the most material and Spiritual subjects in all the Sacred Scriptures, not only by way of precept enjoyned, but also (according to divine precept) delivered in Songs. *Moses* the choice Man of God is observed to make the first *Hexameter* verses in Hebrew, in that super-excellent, gratulatory Song *Exod.* 15. upon the miraculous deliverance of *Israel* at the *Red Sea*. Did not the Lord command *Moses* to teach the People of *Israel* in a Song, *Deut.* 31. and *chap.* 32. His manifold mercies; their horride and base unthankfulness & the formidable consequents of their ingratitude, to wit, fearful Judgements: Which is indeed, an abridgment of all Prophecies. * Beside the Book of *Psalms*, penned for the most part by *David*, and some by *Asaph* and others, which by some is called the marrow of Scripture; we have as Spiritual and Soul ravishing a book as in all the Scripture delivered in Songs, to wit, the Song of *Solomon*, which (being well understood) holds forth most pathetically, the sweet, most intimat and heart-transporting communion betwixt *Christ* & his *Spouse* the Church. Moreover we have the Song of *Isaiah*, *Isai.* Chap. 12. Of *Habbakkuk* Chap. 3. v. 17. The Song of *Zacharias* Luk. 1. 67, 68. &c. The blessed Virgin and *Elizabeth* at the rising of the Sun of Righteousness upon the Horizon of a sinful World, or the *Nativity* of our *Blessed*

* And so the People of *Israel*, by way of Prophetical anticipation, are made to sing out their own miseries, & acknowledge the Justice of GOD in inflicting deserved plagues.

Saviour

Saviour, *Luke* 2:42, 46. &c. And finally we have the heavenly *Halelujahs* of Angells and Saints in the Church triumphant, delivered in Songs; *Rev.* 15:3, 4. ---19:5, 6. The Blessed Apostle of the Gentiles not only enjoyns to sing *Psalmes*, but also Hymns and Spirituall Songs, *Ephes.* 5:19. *Col.* 3:16. The reason of all this, seems to be, that the elegancy of the Poetical stile, and accuratnes of the forme, together with the harmonious melody of the tune or aire in singing, may induce people to the more frequent perusing these subjects of the greatest consequence, for meditation; and may take the deeper impress in the memory for delightful retention. It is looked upon as one of the most edifying works that ever the Protestant Reformers in *Germany* attempted, that (in imatation, as it were, of the primitive patern of the ancient Jewish Church) they reduced the most of Christian Religion into Spiritual Songs, which the *German* Protestants are continually singing to this day, when they are upon journey, when about their secular employments, morning and evening and at all occassions. I have been much longing for the like work in the *English* Language, for reclaming (if possible) our profane vulgar from obscene, bawdy Songs (which are most scandalous to our profession) to more Christian-like divertisements: but have not, as yet, found such a thing don methodically and fully. I find indeed, many excellent Poems upon scattered select subjects, farre more accurat then mine, and some godly ballads written by pious and devout Ministers at several occasions, which (I acknowledge) Contain very good matter, and to my certain experience, I have found them very useful for edification, and raising the affections of some devout persons; (and have often wished that all these godly Songs should be Collected and Printed in one Book.) Yet in them all, I desiderat a methodical coherence, and confirmation by Scriptures, and some other illustrations for satisfying the Judicious. I have attempted, according to my mean Talent, to break the Yce, and lay a foundation for others of more excellent parts, to bring such a work to some perfection. I have not sought for a sublime, losty stile, nor hunted

 after

after pedantick expreſſions, or Romantick phraſes; partly, that the Treatiſe might be uſefull and intelligible to the vulgar, as well as to the learned; And partly, becauſe I ſuppoſed, that neither the whoriſh dreſs of human eloquence, or high flowing notions, nor yet the ſluttiſh Garb of ruſtick expreſſions, were ſuteable for the chaſt Lady of Divinity; but the grave Matronal habite of Godly, pertinent and Spiritual ſimplicity. If any do not fancy to ſing divinity (beſide what I have ſaid already, which may be ſufficient to refute that Childiſh miſtake,) let ſuch read it as proſe; and I hope, they ſhall find nothing but pertinency and Spirituality. But I cannot omitt here, to obviat an objection which may be raiſed by ſome inconſiderat Perſons, which is this: O ſay they, we remember ſome of theſe Ayres or Tunes were ſung heretofore with Amorous Sonnets, wherein were (may be) ſome bawdy-like or obſcene-like expreſſions. To this I anſwer, firſt, that in this practice, I have the preſident of ſome of the moſt pious, Grave and Zealous divines in the Kingdom, who to very good purpoſe, have compoſed Godly Songs to the Tunes of ſuch old Songs as theſe, *The bonny Broom*, *I'le never leave thee*, *Wee'll all go pull the hadder*, and ſuch like, and yet without any challenge or diſparagement. Secondly it is alleadged by ſome, and that not without ſome colour of reaſon, that many of our Ayres or Tunes are made by good Angels, but the Letter or lines of our Songs by Devils. We chooſe the part Angelical and leaves the Diabolical. Thridly it is as poſſible and probable, that theſe vain or profane men who compoſed thoſe Amorous naughty Sonnets, have ſurreptitiouſly borrowed thoſe grave, ſweet Tunes from former Spiritual Hymns and Songs, and why may not we again challenge our own, plead for reſtitution, and bring back to the right owner; applying thoſe grave Ayres again to a Divine and Spiritual ſubject. And laſtly, we find that *Paul* the great Apoſtle of the Gentiles ſanctified ſome ſentences and verſes of Greek Poets, converting them into Scriptural Maximes, ſuch as that *Cretenſes omnes ſunt mendaces*; The Cretians are alwayes Liars,

Liars, &c. *Tit.* 1: 12. And that in *Act.* 17: 28. *For in him we live, move, and have our being*, &c. And why may not we, (finding the measures of a melodious Tune or Ayre, indifferent in themselves) consecrat and apply them to a Sacred Poem. I call this Treatise, *The third Part*, as relating to two other Parts, anterior to this, both in order of time and nature, to witt upon the Estate of Innocency, and the Estate of Sin and Corruption, *&c.* which I have also ready for the Press, but have, for several reasons begun with this Treatise, till I see how the work may get acceptance; and as I find it pleasing, I may adde the rest at another impression. If any Devout and Religious persons reap any good by it, as it is my principal Scope, so it shall be my great rejoycing, that I shall be instrumental, either by word or write, to glorify GOD and edify his People.

To this GOD, infinit, eternal and incomprehensible, one in Essence, three in distinct Persons, let all Men and Angels ascribe all Praise, Honour, Glory, Power and Dominion for ever and ever. *Amen.*

Ornatissimo & Dilectissimo fratri Pastori WICKENSI in *Cathanesia.*

Reverende in *Christo* Frater,

CUrsim & raptim quædam legi in hoc pio & elaborato Poemate, nisi animus meus vacillet, prout frequenter contingit, sapit limam, meretur prælum; sed non sum adeo Suffenus, *ut huic lucubrationi, herbam parietariam mei suffragii apponere audeam. Quis ego sum, qui palam, Judicium ferre sine tribunali conarer? Non possum ita paratragediari. Laudo equidem acumen & eruditionem Authoris, & hæc in obsequium exaravit festinante Calamo*

Toaduni,
Aug. 5. 73.

Tuus in Christo frater fraterrimus,
Mr. GUL. RAITT.

Reverend Brother,

SO much as time and leisure could permit, I did read your Manuscript of Spiritual Songs. In my humble opinion, the subject matter of them is pious and grave, the expression plain and Scriptural, the methode short and clear, and the Paraphrase pertinent, and Orthodoxe. If encouragement be given by these in power, for publishing it in print, It may be for good use to the ingenious Reader: That God may be pleased to continue his assistance with you in your labours, is the earnest desire of him who is

Ed. Colledge,
Aug. 15. 73.

Your very affectionat Brother in the Lord,
Mr. WILL. COLVILL.
Primar of the Colledge of Edinburgh.

The

The impartial Judgment of a Sincere Friend upon the Author and the Poem.

THe matter's ſacred, diction not abſtruſe,
Nor ruſtick; ſuited for a Chriſtian Muſe:
The method's plain, and helps the memory:
The Tunes moſt grave, and make ſweet melody.
Me thinks, I ſee another David *here,*
Or other Saints come from th' Elyſian Quire:
As David *when with ſorrows moſt undone,*
Then breath'd He out the Songs with ſweeteſt tune:
So thou'rt a Man of ſorrows, yet thou Sings,
As if thou wert not ſharer of ſuch things:
I know it now, the Lark doth ſoar on hy,
And ſing in hopes, for all the ſtormy day.
Thy Croſſes ſeem to put on thee an edge;
Thou tak'ſt affliction, for the Chriſtian badge:
Sing on Magnanime Spirit, raiſe thy voice
Till theſe Songs meet with everlaſting Joyes.

M: W: A:

Upon the Authors Spiritual Songs and Chronological Tables.

THy ayres are sweet (my Friend,) the Harmony
By thy Diviner twang, resounds so high
From thy well tun'd Theorb, we think upon
The * Shecina *in dayes of* Solomon.
As Glory fill'd the house, the Readers *heart*
(If widely, op'e) shall learn thy holy art,
With Seraphims, *to sing, for* God *shall dwell*
In him, as there, when he strives to † *excell.*
Water thy ‡ *Tree, thy Tables shew abroad;*
To flourish, to declare the works of God.
Myriads *are Vex'd, as* Saul *the Son of* Kish:
Thou comes like David, *or the Sonne of* Jesse.
Embrace thy Lyre, heighten thy Roundelays
First charme that Sp'rit, then wear eternal, bayes.

* Conspicuous tokens of GODS special presence in *Solomons* Temple.
† Alluding to the inscriptions of some Psalms, which say to him that excelleth, &c.
‡ The Author had the work of Redemption described in the figure of a Tree, but could not get printing for it at the time.

So Prayeth

Mr. WILL. ANNAND,
Dean of Edinburgh.

To

To Mr. WILLIAM GEDDES Minister at *Urquhart*, upon his two excellent Treatises, to witt, *The Saints Recreation*, and his *Chronological Tables* and *Memorials*.

GOod Master GEDDES, *it is sweetly done,*
To cheer thy heart with Zions Spiritual Songs:
Whilst we with Gog *and* Magog *fiercely run,*
Against each other with our wounds and wrongs;
The joyes for which in Heaven alone we look,
Are antedated in thy breast and Book.
But though the Fancy *and the* Judgment *joyn'd*
With Eloquence, harmonious measures make:
Yet if with Memory *not stamp'd and coyn'd;*
All are ingulfed in oblivions lake.
How blessed are thy Books, which all the three
Helps, Fancy, Judgement, *and the* Memory.

Mr. NINIAN PATERSON.

ER-

ERRATA.

Courteous Reader,

BEfore you read this Book deliberatly, be pleaſed, firſt to take notice of and correct, with your Pen, theſe few eſcapes of the Preſs (for the moſt exact and vigilant will have ſome) and this will keep you from a ſtop, when you come to them in your ordinary reading.

Page 33. l. 9. with Ancient, let the marginal note be *Dan 7:22.* p. 33. l. 13. with Apoſtle, let the marginal note be, *Heb. 3:1.* p. 38. l. 25. *Immanuel*, let it have this marginal note, *i e.* GOD with us. p. 39. l. 29. for the laſt word of the line (LORDS) r. Lords. p. 41. l. 14. Ointment, with the marginal note, *Cant.* 1:3, p. 41. l. 29. let (*n*) be prefixed to *Prieſt*. p. 49. l. 22. for Miniſters r. Miniſter, *verb.* p. 52. l. 14. for recall life r. life recall. p. 64. l. 17. for portion r. potion. l. 20. for thow r. thou, p. 66. l. 26. for got r. get. p. 79. l. 1. Widows mite, with the marginal note, *Luke* 21:2,3,7. p. 84. l. 4. for after r. alter. p. 84. l. 15. dumb, with the marginal note, *Pſal.* 39:9. p. 84. l. 26. for I, r. I'll. p. 91. l. 22. for Sunlights r. Sun-light's.

THE

THE SAINTS RECREATION,

THIRD PART:

UPON THE ESTATE OF GRACE.

The First SONG, Containing two Parts,

First, CHRIST'S *Expostulation, With a straying Sinner.*

Secondly, *The Sinners Conversion and Recovery.*

THE FIRST PART.

1.

What is the cause, poor Soul thou dost so stray
From me thy LORD, and from the righteous way?
(a) Was this thy oath when thou with me Cov'nanted?
Where are the vowes which thou so freely granted?

(a) By Baptismal vows and afterwards.

2.

(b) Am I not LORD of Light, of Life and Love?
Am I not He, to thee so kind did prove?
Did I not know thee by my eye All-seeing?
I knew thy mould before thou hadst a being.

(b) Enumeration of mercies Spiritual and Temporal, *positive* and *privative*.

3.

(c) A wretched babe thou wast in sin first born,
Under God's wrath and curse: and so forlorn.
Might'st thou not been a monster formles Creature?
Whil'st I have given a perfect comely Feature?

(c) Ezek. 16: 3. Eph. 2: 1, 2, 12.

4.

I did my self of Royal robbs divest,
And cloath'd me with thy nature for thy rest.
I scourged was, and crowned with the thorn,
The cross I bare, for thee I suffered scorn.

5.

The Gospel-Light I gave thee to direct;
A Guard of Angels ready to protect;
My Sp'rit to warn, and be thy gracious guyd:
Yet from my precepts thou dost ever slyd.

6.

I Gave thee food and raiment, health and peace.
My self I gave for thy poor Souls release;
And yet to me unkynd thou still wast proving,
And dost not labour to requite my loving.

7.

From Satan, (d) Sin, and Hell I made thee free:
That thou might'st never condemnation see:
A Ransom, Sacrifice and Propitiation I
Was, Divine Justice for to satisfy.

(d) Mercies *preventive*, or deliverance from all evils.

8.

I keep't thee from the Famine, and the Sword:

From

From Pestilence, and did all good afford:
From shameful sin, and from flagitious crimes:
From Satans snares in these confused times.

9.

That Satan might not fright thee, nor possess:
From madness, sudden death and all distress:
From sickness sore; and sting of conscience fell:
I keeped thee from dropping into Hell.

10.

I did thee Gently (*e*) chasten with the rod;
That thou might'st mynd thy duty to thy God:
But when the rod was off, with *Pharaoh* vain
Thou wallowed in the Myre of sin again.

11.

This was not all; (*f*) I promis'd thee a Crown,
Ev'n Heavns glory, riches and renown;
If thou should'st serve me, yet thy fruit is small;
Thou wanders from me like the Prodigal.

12.

Where is thy Faith? where is thy fervent Love?
Where is thy zeal, and works, thy faith to prove?
Beware, like *Laodicea*, thou me force
Thee to reject with dolorous divorce.

13.

If thou do not repent and soon return,
And for thy many sins thou do not mourn;
If answer not my mercies to thee shown,
I'll the reject and never more thee own.

(*e*) Incorrigibleness under the rod.

(*f*) Mercies Eternal.

SECOND PART,

Containing the penitent Sinners Conversion and Recovery.

1.

WHat thundering voice is this I hear? who calls?
Is this the voice of CHRIST from Heav'n that falls?
I sleeping was, & pampered with all pleasure;
But now I see my sin's above all measure!

Confession of Sin.

2.

Justly, O LORD might'st thou from me depart;
Justly might'st thou my sinful Soul desert:
For most ungrate I heretofore was proving;
And most unworthy of such matchless loving.

3.

O! what am I, thou should'st so kyndlie call?
And did not suffer in the pit to fall;
Since I have from my God so long departed,
No wonder that for sin I sore had smarted.

Slighting of calls and warnings.

4.

Thy calls I did repell, thy word I slighted:
Thy Sp'rit I quench'd: thy rods when they have lighted,
I did not hear their voice; nor mercies prized;
But I have done what Satan hath devised.

Acknowledgement of Sin in its quantity and quality.

5.

My sins in number they are like the Sand,
By breaking of thy righteous Command;
For quality, atrocious, great offences:
I sinn'd with Soul and the external senses.

My

6.

My sins are many, yet no more than thou
Canst freely pardon, O my God most true!
My sin is great, yet is thy mercy greater:
I run to thee, there is no Saviour better.

Acknowledgement of Sinne in its quantity and quality.

7.

Thou past by Angels and hast sent thy Son
In humane nature, our poor Souls to win.
Thou raisest up the Soul that is dejected,
And thou hast not the weary Soul rejected.

Extolling of Gods mercies and recourse thereto.

8.

Thy promise is to seek the Soul that's lost:
Thy promise is to comfort all that's crost.
I've lost my self, come now sweet Lord and save me.
I cleave to thee my God, O do not leave me.

9.

With blinks of mercy thou dost wretches view:
Thy glory is, in weaknes strength to shew.
Thy mercy is on those that have no merit,
That heirs of wrath great glory may inherit.

10.

When multituds I saw in the broad way,
I took delight with them to go astray.
Disdainfully thy precepts I did trample,
Thy promise sweet, thy threats, and Saints example.

A great occasion of the Sinners straying is bad example.

11.

The many by-paths have my Soul deceived;
And have me of my Saviour near bereaved:
Some not for peace, some not for piety,
Some not for truth, some like the Pharisee.

Vicious extremities of the times.

12.

Some live ſo looſe, as mynding not a judge,
No God, no Hell, no Heav'n a ſoul to lodge;
Some Laodicean like, they care not whether
Religion ſink or ſwimme, Fools altogether!

13.

Some ſeeming godly, yet they have no love
No Chriſtian works, their fruitfull faith to prove:
Some loyal (and good reaſon) to great *Cæſar*;
But to ſerve God, have neither time nor leiſure.

14.

Some pious-like, and yet diſown a King,
As if rebellion were no hainous thing:
Some place Religion in their vain opinion,
Some in debats about the beſt dominion.

15.

Some place Religion in moſt baſe reviling
The men of God, their own poor ſouls beguyling:
Some in proud *Koreh's* arrogant rebelling,
And yet they fancy heav'n to be their dwelling.

16.

Sometimes I followed one, ſometimes the other;
Sometimes I Jarr'd with father and with mother
For trivial things: O poor diſtracted I!
And many things I did, I knew not why.

17.

I now perceive all theſe are ſinfull theams,
Impertinent, and vicious extreams.
I'll now betake me to the good old way
Of thy dear Saints, and more I will not ſtray.

18.

I now perceive, Satan hath many wyles
And ſlie devices which the Soul beguyles;
And that he may bereave me of my right,
Sometimes * ane Angel ſeems to be of light.

* 2 Cor. 11: 14.

19.

I know now what the Lord of me deſires;
Peace, truth and mercy, Iuſtice he requires,
To be renewed in the inner-man,
And bring forth fruits with all the ſtrength I can.

* Mic. 6: 8. Matt. 23: 23.

20.

If to my ſelf ſevere, to others myld,
Sweet, gentle, calme and harmles as a Chyld:
The fear of God, and loyaltie to Ceſar:
To all men love: in this He takes great pleaſure.

21.

I purpoſe, Lord, to live no more in ſin;
I ſtrayed long, but now I will begin
To ſerve the Lord with all my heart and ſtrength;
That heav'ns bliſs I may enjoy at length.

22.

Begone, then Sin and Satan, worldly toyes,
You ſtop my Chriſtian courſe, yon marre my Joyes.
Draw me O Lord, and then I'll follow thee,
I'll ſing thy praiſes to eternitie.

F I N I S.

SONG

SONG II.

THE DOOR OF HOPE,

OR

A CORDIAL FOR A FAINTING

SOUL:

Affording some further Encouragement to draw near unto GOD, *and to adventure on the Scepter of Mercy, from the consideration of the fulness and freeness of* GODS *Bounty and Clemency, and from absolute, and conditional promises, such, as poor Sinners can lay hold upon.*

I.

(a) Some dawning or glimmering light of comfort to a fainting Soul from the consideration of GODS Mercy.

(b) Eph. 2: 12, 13.

BUt now (a) I find my Soul revive,
I find some Cordial live,
Cheering my Sp'rit, that I may
Allaying bitter gall.
Glad tydings I begin to hear,
Sion doth mercy sing:
(b) Sweet JESUS can me draw
full near
Unto *Jehovah* King.

Thou

2.

(c) Thou art moſt gracious, wiſe and ſtrong,
Thou King of Heav'n moſt high,
(d) Therefore i'll wait and not think long,
Till thou ſend ſome ſupply.
(e) A Supplicant thrown at thy feet,
Thy mercy to implore:
(f) I'll begge and knock till almes I get,
I'll waite at Heav'ns Door.

3.

Neceſſity makes me to waite;
I cannot find but here;
I will with humble Sp'rit and meek
Unto my God draw neare.
(g) When I begin for to recount
Thy mercies manifold;
(h) In number they do farre ſurmount
What Pen or Tongue have told.

4.

(i) They're high, they're deep, they're long and broad,
(k) They reach the ſtarry frame,
They're over all thy works, o God,
To magnify thy name.
(l) The freenes of Thy goodneſs great,
Makes me for to conceive,
That ſuch a wretch may mercy get;
And this I humbly crave.

5.

It is thy (m) glory to extend
Thy mercy, where there is
No merit; then thy mercy ſend,
And let me have the bliſs.

(c) Gods wiſdom, power and goodneſs are three great pillars of a Chriſtians confidence.
(d) Pſal. 27. ult. Pſal. 130: 5, 6.
(e) The Souls reſolution to waite.
(f) Mat. 7:7.
(g) The incomprehenſible greatnes of Gods mercy.
(h) Pſal. 51: 1. --- 40: 5.
(i) Rom. 11: 33.
(k) Pſal. 36: 5.
(l) The freenes of Gods mercy.
Iſa. 55: 1. Hoſ. 14: 4.
(m) Ezek. 16: 3, 4. 6.
Miſery, the fitteſt object of mercy.

I'm sick in sin, (*n*) both blind and lame,
(*o*) Poor, and a wretched slave;
An object fit for mercy am:
Oh let me mercie have.

6.

(*p*) Thy Treasure is so full of grace,
Nothing can it impare:
Thou ever gives and hast no less;
O, let me have a share.
Thou sent a *Mediator* (*q*) good,
When man did not require,
Ev'n this *Messias* for his need,
When none could give an hire.

7.

Since thou hast sent, and he is come,
Of meer free Love and Grace;
Oh, do bestow on me (*r*) a crumb
Of mercie for solace.
Thou sent (*s*) unto the Gentiles light,
When they by sin most vile,
(*s*) Had lost all interest and right;
And under sad exile.

8.

(*t*) Thou mad'st the barren Woman beare
More than the married Wife;
(*u*) Thou gav'st the Olive wilde a share
In promises of life.
Then I am one of *Japhets* race,
O do not me exclude;
Give me a drop of saving grace,
Though but a spurious brood.

(*n*) Psal. 51:8. --38:2,3.
(*o*) Isa. 55:5,6. Rev. 3:17. 2 Tim. 2:26. Fulnes of Gods mercy.
(*p*) Psal. 103:11,12. Exod. 34:6. Absolute promises.
1. Sending a Saviour.
(*q*) Gen. 3:15. Isa. 7:14. A Saviour is sent to an unstate World.
(*r*) Mat. 15:27.
2. Calling of the Gentiles being Idolaters.
(*s*) Isa. 54:1. --42:6.
(*t*) Eph. 2:12,13.
(*t*) Isa. 54:1.
(*u*) Rom. 17:17.

9.

Thou promiſeſt the ſtony (*v*) hearts
To mollify, and then,
To write thy Law (*w*) in inward parts
Of worthleſs wretched men.
I find this promiſe abſolute,
To thoſe who have no grace:
Thou'rt found (*x*) of thoſe who ſought thee not,
(*y*) O Peerleſs Prince of Peace.

3. To take away the ſtony heart.
(*v*) Ezek. 11: 19. 36. 26.
(*w*) Ezek. 36: 26. Jer. 31: 33.

4. To extend mercy to thoſe who require it not.
(*x*) Iſa. 65: 24.
(*y*) Iſa. 9: 6.

10.

* If theſe be free, why ſhall I then
My ſelf from thence ſeclude?
When God excepts no (*z*) mortal man,
That's come of *Adams* ſeed.
Their * Ocean-fulneſs (*a*) can ſupply
All that I ſtand in need:
They're precious, (*b*) for they purchaſ't be
(*c*) By *Chriſts* moſt precious blood.

* To wit, thoſe promiſes.

(*z*) Iſa. 55: 1. Mat. 11: 28. Joh. 7: 37. Gal. 3: 28.
* Of the promiſes.
(*a*) Eph. 3: 20. Rom. 10: 12. Jam. 1. 5. 6. 17. Eph. 2: 4.
(*b*) 2 Pet. 1: 5.
(*c*) 2 Cor. 1: 20.

11

The freeneſs of thy promiſes
Breeds hope: Their fulneſs ſuits
All my defects; Their precioufneſs
With all my wants it meets.
(*d*) Thy Soveraign ſupremacy
Makes me thee waite upon;
As well becomes a wretch to lie
At Thy feet while I moan.

The grounds of comfort and waiting.

(*d*) Act. 17: 24. Jos. 3: 11. Pſal. 46: 7.

12.

(*e*) Thou ſay'ſt Thou'lt with thy people dwell,
And give thy ſelf to them:
Thou'lt be their God, and then they ſhall

(*e*) The greatnes of Gods promiſes, in promiſing himſelf.
2 Cor. 6: 16. Rev. 7: 15. --- 21: 3. Iſa. 66: 1.

Thy glorious works proclaim.
Oh, what am I but duſt and clay?
And wilt thou condeſcend
With me to lodge? O happy day!
Come then thy mercie ſend.

13.

(f) My heart thy houſe do thou prepare
For Thee that glorious gueſt;
For I have no delicious fare
For ſuch a Royal feaſt.
(g) But uſher in thy (h) Sp'rit, and He
Will give what may thee pleaſe:
Then, welcome, welcome ſhall thou be;
This will my Spirit raiſe.

14

O give then that good Sp'rit of grace,
(i) In thy way to conduct;
(k) He to my conſcience Will give peace,
(l) And plainly me inſtruct.
In Chriſt the Vine (m) He will me graff,
(n) And wholly me renew.
(o) All fears and tears He will drive off,
(p) And be my Seal moſt true.

15

In midſt of every (q) ſtormy blaſt
Of ſad vexation,
Aſſures me of my intereſt
In Thy Salvation.
Againſt the fiery (r) Serpents ſting
Of ſtrong tentation,

(f) Iſa. 57:15. --- 66:2.

(g) Promiſe of the Spirit.
(h) Joh. 14: 26. --- 16:13. Luke 11:13.
Effects of the Spirit.

(i) 1. Direction. Joh. 16: 13.
(k) 2. Pacification. Joh. 14:27.
(l) 3. Information. Joh. 14: 26.
(m) 4. Spiritual inſition. Joh. 3:5.-15:1.
(n) 5. Renovation. Ezek 36: 26. Eph. 4: 23,24.
(o) 6. Conſolation. Joh. 14: 26.
(p) 7. Confirmation and Ratification. Eph. 4: 30. Eph. 1:13.
(q) Rom. 8:15, 16, 17, 35, 38.
(r) 8. Protection. Joh. 14:26.-16:13.

He me defends; ſo that I ſing
With conſolation.

16.

He'll give his Son, if that I call
In Truth and verity;
Who will to me prove * All in All,
And cure my miſery.
So ſhall the bleſſed (ſ) Trinity
take me to be their own;
Henceforth no ſin or miſery
ſhall my poor ſoul caſt down.

17

He'll wiſdom (ſ) be, to give me light:
He's Righteouſneſs to clear;
Leſt divine Juſtice do me fright,
Hee pay'd a ranſom dear.
He is *SANCTIFICATION*,
Me wholly to renue:
He'll work me full *Redemption*,
For he's a Saviour true.

18.

Into that gulfe prepar'd of old,
I'm ready for to fall:
* But of theſe twiggs I take ſome hold,
And yet for mercy * call.
Thou art that Sweet (t) *Samaritan*,
That cures a wounded ſoul.
Thou never did'ſt reject that man
(u) On thee his care did roll.

Promiſe of his Son.
Mat. 17:5.
Jo. 1:12.
* Phil. 3:8,9.
1 Cor. 3:21,22.

(ſ) Joh. 14: 23,26.

CHRISTS fulneſs.
(ſ) 1 Cor. 1:30.

* As a perſon ready to be drowned, is preſerved, by laying hold on twiggs, on the bank of the River: ſo a Soul at the brink of diſpair, is revived by the conſideration of abſolute promiſes, and of Gods full & free mercies.
(t) Luke 10:33,34.
(u) 1 Pet. 5:7. Joh. 6:37. Pſal. 55:23.

19.

Conditional promises.

The weary-laden (v) Thou doſt call,
That they may come to Thee:
Thou'lt eaſe them of their burden all,
And cure their miſery.
Thou promiſ'd life to them (w) who hear;
(x) The hungry Soul to fill.
(y) The thriſty Soul with wine to chear,
Of conſolation ſtill.

(v) Mat. 11:28.

(w) Iſa. 55:2,3.
(x) Mat. 5:6. Iſa. 55:1,2.
(y) Joh. 7:37.

20.

(z) Pſal. 50:15 Joel 2:32.
(a) Joh. 3:16.
(b) Hoſ. 14:8.
(c) Pſal. 119:1. Pſal. 50:23.

They'r ſav'd, who call upon (z) Thy name,
Who knock at mercies gate:
(a) They who believe, meet with the ſame,
And who their (b) ſins do hate.
(c) Who in Thy precepts way do go,
By them, their life to ſquare,
Thou wilt to them Salvation ſhow:
They ever Bleſſed are.

21.

I hear, I pray, I do believe,
Lord helpe my unbeleef:
O do my ſillie Soul relieve
from all my pain and greef.
I'm ſorrie for my ſinful falls,
Thy voice I will obey:
I'll anſwere when on me thou calls:
Alas too long I ſtray.

22.

All aſcribed to Gods free grace.

It's by thy grace that I intend,
To turn to thee again:
It's Thy free grace that muſt amend

My

My converſation vain:
(d) The will, the worke, is all of Thee,
My Sp'ritual thoughts each one:
(e) Then, Crown this worke begun in me,
And ſend Salvation.

(d) Phil. 2:13.

(e) Phil. 1:6. Heb. 12:2.

23.

(f) But now I ſee the Day appeare,
The Morning-Starre ariſe;
The Sun of Righteouſneſs draws near,
fair (g) *Phœbus* from the Skies.
O Shine upon my ſilly Soul,
With warming beams of light;
On Thee, my burden I do roll,
O Glorious King of might.

(f) A tranſlation to the treatiſe of CHRIST.

(g) The Sun ſo called by the Latine Poets.

FINIS.

SONG

SONG III.

THE PILGRIMS PANACEA, OR BALME of GILEAD,

Holding forth (1.) *the Reſtauration, or Redemption of loſt mankinde, how it was Decreed, and gradually revealed, until the Nativity of Our bleſſed* SAVIOUR. (2.) *Of* CHRIST'S *Nativity, His matchleſs Perſon, His divine and humane Natures, His All-ſufficiency to ſave, with ane Introduction to His Offices.*

1.

(a) Rom. 5: 12, 13. - 6:23. Gal. 3: 10.

THough Satan, Death and (*a*) Hell conſpire,
To throw me in Tartarean fire;
Yet ſome of *Adams* wretched race
(*b*) Reſcu'd ſhall be by Gods free grace.

(b) Eph. 2:8.

2.

Before the Earth foundation (c) took,
It written was in Heav'ns Book;
Eternal and a firme decree
In Council of the Trinity;

Salvation decreed.
(c) Rom. 8. 29. Eph. 1. 4.

3.

That *Christ Jehovah's* only Son
Should be a living (d) Corner-stone:
In him were some (e) Elect to be
(f) Choice vessels to Eternity.

(d) 1 Pet. 2. 6.
(e) Eph. 1. 4, 5.
(f) Jer. 18. 6. Rom. 9. 23.

4.

Did that Immense, Eternal God,
In light who hath a firme abode,
One Essence in blest Trinity,
Three Persons in that Unity,

The devout Souls pious reflection upon the consideration of Gods free grace.

5.

Who from none else do'th seek supply,
(For in him all perfections be)
(g) My good to Him doth not extend;
For why his glory hath none end:

(g) Psal. 16. 2, 3.

6.

Did that great *Jove* my bliss contrive?
Me wretched worme to keep alive?
To keep me from Eternal fire,
When Hellish powers did conspire?

7.

How shall poor I, then thankful prove,
For this great mercie, this free Love?
My Soul shall all her (h) powers bend,
Him to extol, World without end.

(h) Psal. 103. 1—4. 11.

Redemption and Salvation revealed.

8.

To Adam (i) this was first reveal'd
When to tentation He did yield:
He trembling run (k) himself to hide:
Gods presence He could not abide.

(i) Gen. 3: 15.
(k) Gen. 3: 8.

9.

When guilty of Apostacy,
By tasteing the forbidden Tree,
Horrour of conscience did him fright:
Ill-doers always shun the light.

10.

God frowns, good Angels do forsake,
The Heav'n is shut, th' Infernal lake
Is ready to receive: and so
Nothing remains but wrath and wo.

11.

But He whose (l) opportunity
Is wretches great extremity;
He who dispenses every lot,
(m) Is found of them that sought Him not.

(l) Exod. 14: 10. 10. 1 Sam. 23: 26, 27, 28. Ezek. 16: 4, 5, 6, &c.
(m) Isa. 65: 1, 2, 4.

12.

He calls for *Adam* of free Grace,
And Preach't to Him a blessed peace.
Come, *Adam*, thou hast greatly sinn'd
Yet with me thou may'st mercie find.

13.

Afflictions sharp thou (n) must endure;
But thy Salvation shall be sure.
I shall thee send a (o) *Blessed Seed*,
And He shall bruise the *Serpents* head.

(n) Gen 3: 17, 18, 19.
(o) Gen. 3: 15.

14.

This is the *Covenant* of Grace,
Which brings my Soul ſo ſweet ſolace.
There is *(p)* a gracious paction
Betwixt the Father and the Son.

15.

And by the *Son*, with *Adams* race,
Who ſhould repent, and ſeek his grace.
The Son unto the Father ſpake,
I will Man's nature on me take.

16.

I will my ſelfe a ranſome give,
For the Elect that they may live:
Come, Son, (quoth He) if thou do ſo,
They ſhall be ſafe from Hell and wo.

17.

The Father to poor man he ſaith,
If thou beleeve with ſaving Faith,
In this my Son; I'll give thee peace:
Eternal Love ſhall thee embrace.

18.

The Lord did promiſe ev'n the ſame
To Faithful father *(q)* *Abraham*;
That in His ſeed all ſhould be bleſt,
And get from Him Eternal reſt.

19.

This promiſe grows more *(r)* full and clear
Till that the full time did draw near:
So that *Meſſiah's (ſ)* time and *(s)* place
The Prophets told, *Iſraels* race.

(p) Some diſtinguiſh the Covenant of Redemption, which is betwixt GOD the *Father*, and the *Son* from the Covenant of grace which is betwixt God and Man by the Mediator JESUS, which they ground upon ſuch Scriptures as theſe. Act. 20: 28. 1 Cor. 6: 20. 1 Pet. 1: 18. Act. 23. comp. with Pſal. 2: 7. Eph. 1: 3, 4, 5. See Dickſons therapeutica Sacra l. 1. c. 4.

The promiſe renewed to *Abraham*, and the *Meſſias* reſtricted to His family and offſpring.
(q) Gen. 12: 3. --- 18: 18. --- 22: 18.

The gradual clearing and confirming of the Covenant of grace.
(r) Heb. 1: 1.
(ſ) Dan. 9: 24, 25.
(s) Mic. 5: 2.

CHRIST and Redemption by him typified by Sacrifices and Ceremonies.

20.

This bleſſed Seed who glorious is,
Præfigur'd (*t*) was by Sacrifice:
By *Types* and *Shadows* (*u*) many one,
Ev'n to His *Incarnation*.

(*t*) Col. 2: 16, 17. Heb. 7. 8. 9.
(*u*) Heb. 10:1.

21.

This Seed is that *Meſſias* great;
Eternal God without all date:
Hence doth my drouping Soul yet Live:
For He Salvation (*v*) will me give.

(*v*) Act. 4: 12. 1 Cor. 1:30.

22.

His Birth, his Life, His Death and all
His acts and ſufferings great and ſmall,
(*w*) Are Balſam for my bleeding wound:
In Him alone *Salvation's* found.

(*w*) Mat. 9: 12, 13. Mal. 4:2.

23.

I'll now my meditation raiſe;
(*x*) For this the Angels doth amaze.
I'll ſoar on Contemplations wings,
Admiring theſe *Celeſtial* things.

(*x*) 1 Pet. 1:12.

The comfortable names and titles of CHRIST, whereof ſee more in Song V.

24.

O how great ſweetneſs JESU LORD,
Thy very Names my Soul afford!
For, JESUS, that's a *Saviour* (*y*) ſure,
To give my Soul a Soveraign cure.

(*y*) Mat. 1:25. JESUS is the ſame that *Joſhua*, that is, to ſave.

25.

CHRIST, that's the chiefe (*z*) Anointed one;
To him a parallel is none;
Not with that Oile material,
Preſcrib'd by Law Levitical;

(*z*) That ſame which the Hebrew word *Meſſiah*, that is anointed. Joh. 1:41.--- 4:25. Iſa. 61:1. For he was furniſhed with all ſuitable endowments to be our *King*, *Prieſt*, and *Prophet*, Pſal. 45:7. Joh. 3:34.

But

26.

But with the Sp'rit above all meaſure,
Hence is my life, my Joy, my treaſure.
Tranſcendent (*a*) gifts (I know right well)
He hath, my Soul to keep from Hell.

(*a*) Col. 1:19.

CHRISTS Nativity.

27.

(*b*) O joyful tydings do I heare,
At *Bethlehem* in a Heav'nly quire:
The Angels ſing and ſhout for joy,
When *Chriſt* was born, that bleſſed *Boy*.

(*b*) Luke 2: 9, 10, 15.

28.

To GOD be glory, (*c*) peace on Earth,
Good will to men, O Bleſſed birth!
Go, Shepherds, go, and leave your Tent,
This day to you a *Saviour's* ſent.

(*c*) Luke 2: 14, 15.

29.

To *Bethlehem* run and Him behold,
Of whom the Prophets have fortold.
Yee ſhall the great *Meſſiah* ſee,
In whom all Nations bleſſed be.

CHRISTS immaculat and wonderful conception, and Union of the divine and Humane natures.

30.

The wonder firſt (for to begin)
A Man is born free (*d*) of ſin,
(*e*) The like was not ſince *Adam's* fall;
This cleanſes ſin *Original*.

(*d*) Mat. 1:20. Luke 1:35.
(*e*) Job 24:4. Pſal. 51:5.

31.

Another thing I do admire,
That GOD Eternal comes ſo neare.
My nature (*f*) fraile he did aſſume;
This keeps me from a diſmal doome.

(*f*) Heb. 2:16, 17. Iſa. 7:14. Joh. 1:14. Mat. 1:16.

32.

If GOD and Man, none can so well,
GOD and lost Man kind (*g*) reconcile.
This (*h*) *Theanthropos* only can
Make peace for sinful wretched Man.

(*g*) Col. 1: 20, 21, 22.
(*h*) That is God-Man in one person.

CHRIST'S All-sufficiency to remove all evil & vouchsafe all good.

33.

If God, he cannot but (*i*) prevail:
If Man, (*k*) my Brother will not fail
To plead for me, that haynous crimes
May not condemn in judging times.

(*i*) Heb. 7:25.
(*k*) Heb. 2:17, 18. - 4:15, 16.

34.

By Sin, though I be quite undone,
And ther's no help below the Moon:
Yet *Jesus Christ* he (*l*) can me save,
Who rose Triumphing from the grave.

(*l*) Mat. 1:12.

35.

Though I be full of putrid (*m*) sores,
My sinful (*n*) nature good abhorres;
Yet *Christ* is that Physician (*o*) sure:
His *Panacea* will me cure.

(*m*) Isa. 1:6.
(*n*) Gen. 6:5. Rom. 5:14, 8.
(*o*) Mat. 9: 12, 13.

36.

I'm Dead in sin, (*p*) I cannot move,
Nor speak or think of things above:
But He'll come in with quickning grace,
And will afford my Soul solace.

(*p*) Eph. 2:1.

37.

Though wrath (*q*) and curse I doe deserve,
For many wayes that I did swerve;
Yet *Christ* the (*r*) curse did bear for me;
And nail'd my sins (*s*) unto a Tree.

(*q*) Eph. 2:3.
(*r*) Gal. 3:13.
(*s*) Col. 2:14.

Though

38.

Though I deserve Infernal pains;
Nothing in me but sin remains:
His painful death shall me (*s*) relieve;
He did for me a (*t*) ransome give.

(*s*) Rom. 8:1.
(*t*) Mat. 20:28.

39.

Though I deserve eternal (*u*) shame,
For gross profaning of His name:
His ignominy (*v*) and disgrace,
Keeps me from a confounded face.

(*u*) Dan. 9:8. --- 12:2.
(*v*) Isa. 61:7. Rom. 9:33.

40.

Like Starres my sins (*w*) in number be,
Or like the drops of *Ocean-Sea*;
Yet do His mercies farr (*x*) transcend
In number, for they have no end.

(*w*) Ps. 40:12.
(*x*) Psal. 103: 8, 11, 17.

41.

Even crimson-red (*y*) by sin am I;
My sins are of a double dye:
But *Christ* will make (*z*) me white as Snow:
Me to exalt, he came below.

(*y*) Isa. 1:18.
(*z*) Isa. 1:18. 1 Joh. 1:7.

42.

For us poor sinners, for our sakes
Three offices He undertakes;
Then joyfully I'll say and sing,
He is my *Prophet*, *Priest* and *King*.

A transition to CHRIST'S offices.

F I N I S.

SONG

SONG IV.

THE HOLY TRIPLICITY,

OR

A Description of CHRISTS THREE Offices, with the devout Souls Triumphing-Song, upon the consideration of CHRISTS All-sufficiency and Expectation of perfect Redemption by him.

To the Tune of the *New Blackbird*.

SECTION FIRST.

1.

'M not an *Astrologue* to gaze
on the Skies,
To talk much of *Trigons*
(*a*) and *Triplicities*;
Nor with great (*b*) *Pythagore*
with some superstition
Ascribing much virtue to
Numbers condition:

(*a*) The Astrologues talk of the fiery, airy, earthy and watry Trigons.
(*b*) Pythagoras ascribed much vinue to some numbers.

Yet

Yet clearly I see,
Without any lye,
A Mystery wrapped (c) in seven, and in three.

2.

Three *Persons* there are in Essence divine:
Of *Angelic* orders, thrice three, that is, nine:
Twice three the *Creation-dayes* did compleet,
GOD then did all finish he found to be meet.
Four threes are the twelve
Tribes in Israel:
So were the Apostles in truth that excell.

3.

So CHRIST our Redeemer by offices three
He purchas'd Salvation for me and for thee.
He's King, and a Priest, a Prophet divine:
So brings he the Elect in Glory to shine,
His own He rescues;
His foes He subdues,
Though Furies Infernal their forces combine.

4.

Our woful (d) defects they call for the three:
We,r blind and we know not how saved to be.
Estranged from GOD, and Children of wrath;
Unable to purchase a freedom from death.
By Prophet we see;
By Priest we draw nigh:
King JESUS gives strength, to GOD we may fly.

5.

All these our defects, they call for supply,
Which JESUs my LORD vouchsafes unto me.
I'm blind, and I cannot the way well descry;

(c) Some things Natural run by sevens, as seven Planets, seven Metals &c. Some things Political; as the seven principal Nations who have had the greatest sway of Government in the World, as Chaldeans, Persians, Grecians, Romans, Saracens, Goths, Turks, &c. Seven Mountains whereupon Rome was built. Seven Governments in Rome, &c. Some things Ecclesiastic or Theological, as the seventh day a Sabbath, the seventh year Sabbatical; seven Sabbatisms make a Jubilee. Seven Bullocks oftin Sacrifices; seven Angels, seven Seals, seven Trumpets, seven Vials in the Revelation, &c.

(d) Our ignorance to be supplyed by the Prophetical Office: Our distance and alienation from God by the Priestly: and our impotency to rescue our selves by the Kingly Office.

But CHRIST is the Prophet to teach me the way.
His Spirit and word,
Shall help me afford,
From darkneſs to light, I'm led by my LORD.

6.

My ſins make a diſtance between me and GOD:
For in his right path I have not abode.
His ſtroke is ſtill ready to kill and deſtroy,
To damp all my comforts, my peace and my Joy.
But CHRIST will with eaſe,
The Father appeaſe.
As Prieſt, he'll get pardon, and comfort will raiſe.

7.

(e) CHRIST is Prieſt, Altar and Sacrifice.

As Man (e) He's the Sacrifice, debt for to pay;
For all our treſpaſſes on Him we do lay.
He's Altar to ſanctify the Sacrifice;
As GOD to inrich it, and give it a price.
As both GOD and Man
He's *Prieſt*, for He can
Plead, offer and Pray, and ſo favour win.

8.

His Kingdom He enters with Scepter and Sword;
His Elect He conquers by Spirit and Word:
By His Holy Laws He Governs them All:
His Power protects them, what e'r can befall.
Their foes, He ſhall fright,
With terrour and might,
And Crowns all His Saints with Glory moſt bright.

(f) The order of ſaving ſinners requires three offices, viz. 1. explaining: 2. purchaſing; 3. applying.

9.

The order (f) of ſaving, the offices clears;
For firſt He explains it, and then He acquires:

And after applyes what purchaſe He wan;
So comes there much comfort to comfortles Man.
As Prophet, declares:
As *Prieſt*, full of cares:
As *King*, He applyes it, and keepeth from tears.

SECTION II.

The Souls Triumphing-Song *over all Enemies, upon the conſideration of CHRIST'S All-ſufficiency, and the expectation of that perfect Redemption and Glory purchaſed by Him.*

1.

I Will then inferiour comforts forſake,
My choice above all things Great JESUS I'll make.
Though Satan ſhould fret, and fortune ſhould froun,
I do not much value, when CHRIST is my own.
In Sickneſs and Health,
In want and in wealth,
I will ſeeke my JESUS: till He give a Crown.

The Souls godly reſolution.

2.

And though all the World againſt me conſpire,
And though all the Elements, Water and Fire,
The Earth and the Aire and what ever more,
Though Men ſhould maſſacre & Lyons ſhould roare,
Though (g) Univerſe round
Turn upſide that's Down,
Yet JESUS can conquer and give me a Crown.

(g) Pſal. 46: 2, 3, 4.

3.

His Love is transcendent, His power is great;
Admitting no crossing, affliction or lett;
He's faithful in promise, and alters no words;
What wisdom contriveth, His power affords:
On these I rely,
Until that I dye:
Nothing shall terrify. And then sing His praises to eternity.

4.

Pale Death with his terrours me cannot affright,
(b) That is, the Devil, Rev. 12. 2, 3, 4. &c. Nor yet the (b) red Dragon with power and might:
Sin is their advantage, and guilt is their sting;
But that is removed by JESUS our King.
Then conquering I,
Hosanna I'll cry
And sound out all praises to JESUS on high.

5.

(i) Luk. 16:22. Heb. 1. ult. When death me dissolveth, glad tidings I hear,
Though friends they forsake me, the (i) Angels draw near
Transporting my Soul to Mansions above:
Then all things below me but vanities prove.
My Joy and my rest,
Then find I at last:
For CHRIST I enjoy then of all things the best.

6.

Comforts at Judgment. And when the great day of Judgment appeares,
Which brings to the guilty and Godles their fears.
I'll be at his right hand with gladness of heart,
(k) Mat. 25: 41, 42. (k) When sinners receive anc eternal depart.
Hee'll say unto me,
I chosen have thee
(l) Mat. 25:34. And now with (l) my Servants thou blessed shalt be.

7.

The Starres doe beſpangle the Heaven as gemms
Which GOD doth (*m*) number and call by their Names.
This is but a payement to that Paradice,
Where CHRIST, he reſideth, that Pearle of price.
Be humble therefore,
Admire and adore,
Let all thy aſpiring be after this glore.

The gloriouſneſs of Heaven.
(*m*) Pſal. 147: 4.

8.

With *Abram* and *Iſaac*, I'll ſet me then down,
My croſs is exchang'd with a glorious Crown.
No hunger, (*n*) no thriſt, no ſickneſs appears;
For CHRIST (*o*) from my eyes hath wiped all tears,
With Angels I dwell,
In light that excell:
(*p*) But CHRIST I enjoy, and He's All in All.

The company of Heaven.
(*n*) Rev. 7:16. Immunity from evil.
(*o*) Rev. 21:4.
(*p*) Phil. 1:23.

9.

My Joy is ſo full, I ſeek not for more;
Of riches and honours I have ſo great ſtore.
Nor can I be robbed, (*q*) no change do I feare.
My riches they ruſt not, nor garments do weare:
For ever and ay,
They do not decay;
But laſt to Eternity, O happy day!

Enjoyment of all good.
(*q*) Mat. 16: 19, 20.

10.

My exerciſe is to adore (*r*) and to ſing,
Sweet ſongs of high praiſes to JESUS my King.
The more I doe praiſe, more reaſon I find:
For this finit veſſel cannot comprehend,

Exerciſe in Heaven.
(*r*) Rev. 15: 3, 4.

The glory that's there,
That's free of all feare, (near.
(ſ) Rev. 22: 17, 20. Come quickly, (ſ) LORD JESU, and cauſe me draw

II.

Then on my Redeemer I'll ſweetly rely,
With comfort repoſing untill that I dye.
Diſclaiming, denying the World and all,
I'll give no repulſes, when He gives a call.
And for every thing,
I'll joytully ſing,
A high Hallelujah to JESUS my King.

FINIS.

The BLESSED BETHLEHEMITE, THE FONTAIN OF LIFE: OR CHRISTS EXCELLENCY,

Containing a farther description of the blessed Messiah, *the* LORD JESUS CHRIST, *in his Types, Titles, Attributes, &c. Set down after the order of the* Alphabet, *with their Scriptures on the Margent, together with the Explication of difficulties, out of the soundest, and most learned Interpreters.*

To be sung to the Tune of, *I Will go seek my Saviour, the New Jerusalem, the blessed Bird,* or any other grave Tune suited to such Verses, as have 8. Syllables in one Line, and 6. in another.

1.

T's not for nought, that wise men sought
(*a*) To worship *Christ* new borne:
Till by his Blood (*b*) He had Us bought,
Wee wretches were forlorne.

(*a*) Great Joy in Heaven and Earth at the birth of our SAVIOUR. Mat. 2: 1, 2.
(*b*) 1 Pet. 1: 18, 19.

The

(c) Luke 2: 13, 14.

(c) The Heav'ns did ring, the Angels ſing,
And ſhout for joy to ſee,
That ſilly *Man*, undone by ſin,
Is freed of miſery.

2

(d) Mat. 2: 6, 10.
(e) 1 Cor. 15: 28.

(d) That bleſſed Babe in *Bethlehem* borne,
(e) Is all in all to me;
As in this Holy Alphabet
Moſt plainly you may ſee.
Then I'll begin to baniſh ſin,
Contemning worldly toyes:
With wings I'll fly and ſoar on high,
ſeeking for Heav'nly Joyes.

A Chriſtians pious reſolution upon the thoughts of CHRIST.

3.

Ill' watch and pray, I'll mourn alway,
For my tranſgreſſions great.
With Faith, Hope, Charity will I
Both read and meditate.
The firſt theam then that I will chuſe
For my inſtruction;
Chriſt's names and ſtiles I will peruſe,
And meditat upon.

SECTION II. *A.*

1.

(f) The firſt *Adam* being Author of natural generation, derived into the World, ſin, wrath and condemnation. CHRIST the ſecond *Adam*, being the Author of a Spiritual generation, by grace and free adoption, was the Fountain of Life, grace, mercy and eternal ſalvation. 1 Cor. 15:45. Rom. 5:18, 19. &c. Heb. 7: 25.

HE's Second (f) *Adam* who repairs
What *Adam* did deſtroy.

(*g*) He's *Advocat*, to plead for me
That sin may not annoy.
(*h*) Christ's *Alpha* and *Omega* blest:
Beginning and the end.
(*i*) That Golden Altar whereupon
Our prayers may ascend.

2.

(*k*) *Amen*, the truth of promises.
The *Ancient* of Dayes.
(*l*) The *Angel* of the Covenant.
(*m*) *Anointed*, us to raise.
Of our Profession He's the great
Apostle, above all.
(*n*) Delicious Apple-Tree that yields
The fruit most cordial.

3.

An (*o*) Ark wherein the richest store
Of Treasurs may be found,
Ark for my Soul, (*p*) that it by sin
And wrath may not be drown'd.
Attonement (*q*) is to make my peace,
And, expiate my sin
Author (*r*) and finisher of faith
That favour I may win

(*g*) 1 Joh. 2:1
(*h*) Rev. 1:11. This is one allusion to the Greek *Alphabet*, whereof *Alpha* is the first Letter and *Omega* the last: So CHRIST as God, is the beginning of all things, essentially and originally, being before all things. (2.) Effectively, as Creator of all things, Heb. 1:2. Joh. 1:3. So he is the end of all, first, *Terminatively*, as the end and scop of all, all things being for his glory. (2.) Continuatively, for duration; for after the destruction of some things and alteration of all, though all things should be annihilated, yet He should continue still

the same, unchangeable GOD for ever. Rom. 9:5. Jam. 1:17. (*i*) Our prayers, praises and all Christian duties must be offered up in his name; for in and through him, for his merits, righteousness, and intercessions they must be accepted. Rev. 8:3. Eph. 1:6. 1 Pet. 2:5. (*k*) Amen is one Hebrew word from *Aman*, which in the Conjugation Hiphil, signifies to beleeve. It imports then, fidelity and stedfastness in CHRIST, for the fulfilling of his promises. Rev. 3:14. 2 Cor. 1:20.

(*l*) The Revealer, Mediator and foundation of the Covenant of grace. Isa. 63:9. Heb. 8:6. ---- 9:15. ---- 12:24. (*m*) Furnished with all qualifications suitable to a Redeemer: Psal. 45:7. Act. 4:27. (*n*) Cant. 2:3. Affording shelter, refreshment and the sweet fruits of pardon, grace, peace, mercy, and consolation to his elect.

(*o*) The Ark of the Covenant was a type of CHRIST. Heb. 9:4. Eor 1. As in that Ark was keeped precious monuments, such as the Pot of Manna, the Tables of the Law &c. so in *Christ* is found all fulnesse of incomparable excellencies: Col. 2:9. And as they covered the Tables of the Law, so doth *Christ* by his merits, righteousness and intercessions keep up the Law from bringing a curse and wrath upon us. Gal. 3:13. (*p*) As the Ark of *Noah* preserved a remnant, when the most part perished, So doth *Christ* preserve the Elect from the deluge of wrath. (*q*) Rom. 5:11. (*r*) Heb. 12:2.

SECTION III. *B.*

1.

THat bleſſed Babe in *Bethlehem* born
For me his blood did ſpend.
Beloved (*a*) of the Father, hence
Love doth to man deſcend.
The Biſhop of our (*b*) Souls, to watch
The ſilly ſtraying ſheep:
In Goſpels net our Souls to catch;
And in his wayes to keep.

2.

The braveſt (*c*) Branch on Jeſſe's ſtemme,
That ever on it grew.
The Brazen (*d*) Serpent, which me cur'd
When ſin and wrath me ſlew.
That Bread (*e*) of life which whoſo eats
Shall not with hunger pine.
The Bride-groom (*f*) of my Soul, whoſe love
Is better than the wine.

3.

The Brightneſſe of the (*g*) Fathers glore,
In whom the Deity ſhines.
He's Ocean (*h*) full of ſaving grace
More Cordial then the wines.
Then I'll begin to baniſh ſin &c.

(*a*) Eph. 1:6.

(*b*) 1 Pet. 2:25.

(*c*) Iſa. 4:1. Jer. 23:5.

(*d*) As the people of *Iſrael* were cured of the ſtings and bitings of fiery Serpents in the Wildernes by looking on the Brazen-Serpent, Num. 21:9. So are beleevers cured from the ſtings and wounds of ſin and Satan by looking with the eye of faith on JESUS lifted up upon the pole of the Croſs. Joh. 3:14.

(*e*) Joh. 6:35, 48, 51. (*f*) Joh. 3:29. (*g*) Heb. 1:3. Col. 1:15. This is verifyed of CHRIST both in his divine nature, having the ſame eſſence with the Father, ſecondly in his humane nature, by his Heavenly doctrine and ſtupendious miracles. (*h*) Col. 1:19. ---- 2:9.

SECTI-

SECTION IV. *C.*

1.

THe Captain (*a*) of Salvation ſtout;
Of thouſands ten (*b*) the Chief.
A (*c*) Child, yet Champion foes to rout,
And bring my Soul relief.
A Cluſter is of ſweet (*d*) Camphir
Full of Soul ſaving grace.
A kind (*e*) Commander me to cheer,
And bring my Soul to peace.

(*a*) Heb. 2:10.
(*b*) Cant. 5:10.
(*c*) Act. 4:27.
(*d*) Cant. 1:14.
(*e*) Iſa. 54:4.

2.

Iſrael's (*f*) Conſolation.
The (*g*) Corner-ſtone is He,
Both Jew and Gentile for to joyne
In one Church curiouſly.
He's given us for a (*h*) Covenant,
Which God and Man hath ty'd.
A (*i*) Covert from GOD's ſtormy wrath
My (*k*) Counſeller and Guyd.

(*f*) Luke 2:25.
(*g*) 1 Pet. 2:6.
(*h*) Iſa. 49:8. *Chriſt* is the Mediator, the principal ſubject and comfort in the Covenant of grace.
(*i*) Iſa. 32:2.
(*k*) Iſa. 9:6.

SECTION V. *D.*

1.

(*a*) DAvid according to GOD's heart,
Goliath for to ſlay;
To kill ten thouſands of my foes
And drive them all away.
(*b*) *Day-ſtar* to bring the morning light:

(*a*) Jer. 39:9. Hoſ. 3:5.
(*b*) 2 Pet. 1:9. Rev. 21:27.

(c) Isa. 59:20. Rom. 11:26.
(d) Isa. 42:1.
(e) Hag. 2:7.
(f) Luke 2:26. ---- 4:18.
(g) Joh. 10:7,8.

(c) Deliverer Him I'll call.
The Holy Fathers chief (d) Delight.
(e) Desire of nations all.

2.

A Divine (f) Doctor who hath witt
Thrice infinite in store.
A { Door whereby wee access get
Into Celestial glore.
Then I'll begin, &c.

SECTION VI. *E.*

1.

(h) Exo. 19:4.

THE (h) Eagle on his soaring wings
His brood doth bear away
Farr from all danger, so my Soul
By *Christ* is keept alway.
(i) Heb. 2:11.
(k) Isa 42:1.
My (i) Elder-Brother for my good
The (k) Elect one of might.
(l) Isa. 11: 11,12. All the Elect flock to Him, and delight to fight against Spiritual enemies under his conduct.
Ane (l) Ensigne lifted up on high
My enemies to fright.

2.

(m) Rom. 10: 4.
(n) Jo. 1:17. Gal. 4:3,4.

(m) End of the Law, for it's a guide
And School-master to show,
That my foul sins without his aide
Will quite me overthrow.
The (n) end also of Ceremonies,
For shadows they do fly,
When Christ the substance on the Cross
It's finished did cry.

As

3.

(o) As *Enoch* moſt religious
Did ever walk with GOD,
And after caught to Heav'n, where He
Eternal hath abode.
(p) Hee's everlaſting Father too,
For Eſſence is but one:
In bleſſed Three, yet perſon'ly
He is the Fathers Son.

(o) Gen. 5:24.

(p) Iſa. 9:6.

SECTION VII. *F. G. H.*

1.

HE's (q) fairer than the Sons of men:
A faithful Steward he.
Faithful in witneſs and in word.
He's (r) firſt and laſt I ſee.
With Fire of grace (ſ) He'll me Baptize,
To purge away my tin,
And if need be afflictions fire
Shall mortify my ſin.

(q) Pſal. 45:2.

(r) Rev. 1:11.

(ſ) Mat. 3:11.

2.

(ſ) Firſt fruits of Reſurrection;
He's the foundation ſure.
(t) The *Fountain* whence the living ſtreams
Do flow, my Soul to cure.
(u) As Forerunner, He's gone before
Thoſe manſions to prepare,
Where bleſſed Saints in Perfect glore
And Elect Angels are.

(ſ) 1 Cor. 15: 20, 23. Firſt in order of time, firſt for quality, being chief, as alſo being the Author & pledge of our reſurrection.

(t) Zech. 13:1.

(u) Heb. 6:20.

3.

(v) Joh. 4:10 (v) The Goodly *Gift* of God beſtow'd
On *Adams* wretched race.
(w) Luke 2: 32. (w) The *Glory* of His *Iſrael*.
And true God for ſolace.
(x) Mat. 2: 5. He's my great (x) *Governour* and *Guide*
My foes he will deface.
(y) Eph. 1: 21, 22. (y) *Head* of the Church, He's (z) *Heir* of all,
(z) Heb. 1:2. (a) Iſa. 32:2. He is my (a) *Hyding* place.

4.

(b) Iſa. 57:15. (b) The *High* and Lofty One ſo great
(c) Heb. 4:15. (c) *High*-Prieſt for Sacrifice:
(d) Iſa. 1:4. (d) The Holy One of Iſrael,
And Iſrael's *Hope* He is.
(e) Luke 1:64. (e) The *Horn* of my Salvation ſtrong,
To puſh my foes away.
(f) Luke 21:2. (f) A loving *Huſband* to my Soul,
My grief for to allay.

SECTION VIII. *I. K. L. M.*

1

(g) Mat. 1:25. HE's (g) JESUS or That JOSHUA great,
To keep my Soul from Hell.
The Land of Promiſe will me give
Gracious *IMMANUEL*.
(h) Iſa. 7: 14. (h) *IMMANUEL*, that is, *God with us*,
Oh wonder and admire,
That God and Man in Perſon one
Concurre and come ſo neare!

As

2.

As (*i*) *Jonah* cast into the deepth,
Yet He's restor'd again
After three dayes. A (*k*) *Joseph* sold
By brethren with disdain,
Betrayed and sold for little Gold,
Yet for his Brethrens good:
For they had famisht had He not
Provided them with food.

(*i*) Mat. 12:40.

(*k*) Gen. 37:28 com. with Mat. 26:15.

3

An (*l*) *Isaac* on the Altar laid,
And that most willingly
His Soul for sin an offering made;
Hence my felicity.
(*m*) My Joy, my (*n*) Intercessour dear:
A (*o*) Judge that will not sway.
The *King* of *Kings*, for opening hearts,
(*p*) Of David hath the key.

(*l*) Gen. 22:9. with Isa. 53: 5,10.

(*m*) Luke 2:10.
(*n*) Heb. 7:25.
(*o*) 1 Pet. 4:5.

(*p*) Isa. 22:4. Rev. 3:7.

4.

A (*q*) Ladder leading up to Heav'n,
The meekest (*r*) Lamb of God.
A (*s*) Law-giver to frame and send
His statuts all abroad.
A (*s*) Leader, (*t*) life and glorious (*u*) light.
A (*v*) Lillie white and faire.
Of *Judah*'s tribe the (*w*) Lyon stout.
A living (*x*) Stone and Rare.

(*q*) Gen. 28:12. *Jacobs* Ladder a type of *Christ* and his Angels.
(*r*) Jo. 1:29--3:6. Rev. 21:22. Jam. 4:12.
(*s*) Isa. 58:4.
(*t*) Joh. 14:6.
(*u*) Joh. 8:12.
(*v*) Cant. 2:1.
(*w*) Rev. 5:5.
(*x*) 1 Pet. 2:4. CHRIST is a Spiritual Stone lively in the Spiritual building of the Church,

5.

A (*y*) LORD of LORDS: for other LORDS
Have small supremacy.
Thour't altogether (*z*) Lovely, LORD,

solid, durable, bruising enemies, and the chief corner Stone to joyn Jew, and Gentile into one Church, as also a most precious Stone full of transcendent vertues. (*y*) Mat. 7:21.--25:11. (*z*) Cant. 5:16.

There-

Therfore I'll follow thee.
The (*a*) Man, reſtoring man to life.
Sweet (*b*) Manna for my food.
My (*c*) Maſter to inſtruct my Soul,
And teach me what is good.

6.

The (*d*) Mediatour for my ſin
The Father to appeaſe.
(*e*) *Melchizedec* the Righteous King,
To give me reſt and eaſe.
(*f*) *Meſſiah* the Anointed one,
To be *Prieſt*, *Prophet*, *King*.
The (*g*) Meſſenger of Covenant,
Glad tydings for to bring.

7.

The (*h*) Mercy-ſeat: he mercy gives,
When merit I have none.
(*i*) Moſt Mighty and he's (*k*) Miniſter
Of Circumciſion.
(*l*) Of *Myrrhe* a bundle to revive:
A Cordial for the faint.
Though we were dead. He'll make us live
For this his blood was ſpent.

(*a*) Heb. 2:17.
(*b*) Joh. 6:5, 8.
(*c*) Joh. 13:13.
(*d*) 1 Tim. 2:8.
(*e*) Pſal. 110:4. Heb. 5:6.
(*f*) Dan. 9:25, 26.
(*g*) Mal. 3:1.
(*h*) Heb. 9:5.
(*i*) Pſal. 45:3.
(*k*) Rom. 15:8. Preaching Salvation unto the circumciſed Jewes.
(*l*) Cant. 1:13.

SECTION IX. *N. O. P[illegible] R.*

1.

A (*a*) New and living way to bring
To *Canaan* above.

(*a*) Heb. 10:20.

A (*b*) *Nazarite* ſeparate from ſin,
Moſt worthy of our love.
As (*c*) *Noah* did an *Ark* prepare
A remnant for to ſave,
When all the World was drown'd; ſo *Chriſt*
Life to the World gave.

2.

By wo and wrath, Sin, ſhame and death
Which make a fatal end,
Wee all had periſht, but his blood
For Ranſom he did ſend
An (*d*) *Olive*, with the ſope of grace
(*e*) For ever freſh and green.
An Ointment poured forth and full,
Of Odour and perfume.

3.

The (*f*) Paſſover for me was ſlain:
The *Paſchal-Lamb* for food.
Our hearts by faith bedew'd muſt be
And ſprinkled with his blood.
That the Deſtroying Angel may
Paſs by and do not kill.
He is our (*g*) Peace and (*h*) *Pearl* of price
With riches us to fill.

4.

A choice (*i*) Phyſician for my Soul:
A (*k*) Plant of great renown:
A (*l*) Poliſht ſhaft: The (*m*) pow'r of GOD,
(*n*) To Pull mine enemies down.
Prieſt, offering, and the Altar too:

(*b*) Mat. 2: 23.
(*c*) Gen. 8: 1, and Ch. 7.
(*d*) Rom. 11. 17, 24
(*e*) Cant. 7: 3.
(*f*) 1 Cor. 5: 7.
(*g*) Mic. 5: 5. Eph. 2: 14.
(*h*) Mat. 13: 46.
(*i*) Mal. 4: 2. Mat. 9: 12, 13.
(*k*) Iſa. 53: 2.
(*l*) Iſa. 49: 2. To pierce the hearts of rebellious ſinners, either for conviction or converſion. (*m*) 1 Cor. 1: 24. (*n*) Pſal. 110: 1. Prieſt as Mediator God-man, the ſacrifice, in his humane nature, and the Altar in his divine nature, ſanctifying the ſacrifice, giving it worth, merit and value.

He is my (o) *Prince* of Peace,
A (p) Propitiation good and true:
A (q) Prophet full of grace.

(o) Isa. 9:9.
(p) 1 Joh. 4:10.
(q) Luk. 13:33.

Q. R.

5.

A (r) Quickning Spirit to revive
A Soul in sin that's dead.
(s) *Rabbi* to teach, a (s) Ransom for
A Soul that's captive led.
Ev'n my Redeemer with his blood.
He's (t) Righteousness to save.
A (u) Resurrection from the dead,
Triumphing o're the grave.

(r) 1 Cor. 15: 45.
(s) Joh. 1:49. (s) Isa. 54: 20. 1 Cor. 1:30.
(t) 1 Cor. 1:30.
(u) Joh. 11:25. Being the Author and cause both of the Spiritual resurrection from sin, and the corporal resurrection at the great day.

6.

Of (v) ages *Rock* impregnable,
The (w) *Root* of *Jesse* strong.
The (x) *Rose* of *Sharon* beautiful
(y) He's *Ruler* us among.

(v) Mat. 16:18.
(w) Isa. 11:10. Rev. 5:5.
(x) Cant. 2:1.
(y) Mic. 5:2.

SECTION X. S.

1.

A (a) Sacrifice for all our sins.
A (b) Sanctuary secure.
The true (c) *Samaritan*, my Soul
That's wounded for to cure.
(d) A *Samson*, thousands to destroy.

(a) Heb. 9:26.
(b) Isa. 8:14.
(c) Luke 10:33.
(d) Judg. 15. and ch. 16.

Of *Philiſtims* Prophane.
The gates of *Gaza* bare away,
Deaths gates for all his traine.

2.

And in his Death, O wonderful!
The greateſt victory
He gets o're ſin, grave, Satan, Hell,
And routs them totally.
A (*e*) Saviour my poor Soul to ſave,
The (*f*) Scape-Goat for to bear
My wofull ſins, his (*g*) *Scepter* brave
Doth free my Soul of fear.

3.

A (*h*) Servant for our Souls he was.
(*i*) Shiloh ſent for our good.
The Son Eternal, Heir of all.
A *Shep-herd* us to food.
(*k*) A Standard to the World diſplay'd.
The (*l*) Starr of *Jacob* bright.
A (*m*) Stone moſt Precious, though refuſ'd.
A (*n*) Sun that's full of light.

4.

A Sun of Righteouſneſs (I ſay)
To quicken and direct:
From him's my comfort, light and life,
He's ſurety for my debt.

(*e*) Joh. 4:42.
(*f*) Levit. 16: 8, 10.
(*g*) Heb. 1:8.
(*h*) Phil. 2:7.
(*i*) Gen. 49:10.
(*k*) Iſa. 49:22.
(*l*) Num. 24: 17.
(*m*) 1 Pet. 2:4.
(*n*) Mal. 4:2.

SECTION XI. T. W.

1.

A (a) Tabernacle, where our suits
Have answers most Divine.
(b) A *Temple*, where the Deity dwells,
He's (c) Truth to clear my mind.
The Tree (d) of Life, fart from all strife,
With meat and medicine,
Shall me supply and satisfy,
When Paradise I win.

(a) Mat. 3:17. Jo. 14:14.
(b) Jo. 2:19.
(c) Joh. 14:6.
(d) Rev. 2:7.

2.

His Soul refreshing cordial grace,
Like (e) waters flow amain.
The way (f) conducting to that Place
Where Soules are free of pain.
(g) Vine-Tree to cherish me and give
The sappe of saving *Grace*,
The Fathers (h) wisedom, (I believe)
A (i) witness for release.

(e) Isa. 55:1. Joh. 7:3.
(f) Jo. 14:6.
(g) Joh. 15: 1, 2.
(h) 1 Cor. 1: 24.
(i) See on the word *faithful*.

3.

The (k) *Word of God* Essential;
The Subject, Scope and end
Of Written-word, and (l) wonderful
Salvation to send.

(k) Joh. 1:16.
(l) Isa. 9:6. Wonderful in respect of his natures united into one person, In respect of his offices, words, works and sufferings.

SECTION XII. *Y. Z.*

1.

TO Day and (*a*) Yeſterday the ſame,
Ev'n to Eternity,
His Wiſedome, power, and goodneſs great
Are forthcoming to me.
So (*b*) Zealous for the houſe of God,
That nothing could reſtrain
Him from the ſhedding of his blood,
To Ranſome them again.

(*a*) Heb. 13:8.

(*b*) Pſal. 69:9. Joh. 2:17.

FINIS.

SECTION XII. *Z.*

1.

TO Day and (*a*) Yesterday the same,
Ev'n to Eternity,
His Wisedome, power, and goodness great
Are forthcoming to me.
So (*b*) Zealous for the house of God,
That nothing could restrain
Him from the shedding of his blood,
To Ransome them again.

FINIS.

TYPUS TYPORUM.
OR
A TABLE
OF

The several Types, Titles and Attributs of JESUS CHRIST according to the nature of the things themselves, as in the former treatise, they were set down after the order of the Alphabet.

Advertisment anent the Scope, use and forme of this Table &c.

I. THE use of this Table explained in the former song, is manifold, as first for Information, to let us see these matchless & incomparable excellencies that are in *Jesus Christ* our Lord. 2. For Consolation: The heart of a Sincere Christian cannot but be filled with ravishing and transporting joyes when it beholds such excellencies in *Christ*;

and then beginnes to find a title and interest in them.

For Spiritual Devotion, every Type and Title almost affording excellent compellations to God, ground of confidence to draw near, matter of prayer and praise, as for example; one in praying may say, Lord thou who art the King of Kings, subdue my rebellious Spirit to thy selfe by the Scepter of thy word and Spirit &c. that I may be of the number of thy willing people: preserve me powerfully from my Spiritual enemies &c. Thou who art that Vigilant Shepherd of Soules, protect me from the roaring Lyon Satan who is ready to rend me, and lead me to the living Waters &c. 4. For matter of Meditation: every Type or title &c. Affording Heavenly matter for the exercise of our Spiritual thoughts.

II. As to the exactnes of it, it were easy to make it more Scholastick and reduce it all to Dichotomies, but I thought this sufficient for the most of ordinarie Christians.

Here follows the Table.

TYPUS T

O R

A TABLE OF THE NAMES, TYPI

According to the Nature of the things themſelves, as the L

CHRIST JESUS Our bleſſed *Saviour* in *Offices, Attributs, Benefits*, &c. repreſented by

1. Perſons.
   - 1. Typical: as *Adam*, *Enoch*, *Jonah*, *Joſeph*, *Iſaac*, *Melchize*
   - 2. Emblematical, and that either Celeſtial, as Angel, Arch-angel, or Sublunary; and theſe
     - 1. More General: as Anointed, Chief, Elect, Firſt an Iſrael, Lovely, Man, Ruler, Shiloh, Wonderful, &
     - 2. More ſpecial, and that according to Relations.
       - *Oeconomical:*
         1. Conjugal; as, Husband and Bridg
         2. Paternal; as, Everlaſting Father,
         3. Herile; as; Maſter, Servant, Fai
       - 2. Civil or Political.
         1. Pacifical, or Peaceable.
            1. For Reſtauration: as Ph
            2. For Protection, Proviſio of Peace, Judge, Law-gi runner, &c.
         2. Martial: as Captain, Lord of Ho
       - 3. Eccleſiaſtical: As Apoſtle, Doctor, Biſhop of Iſrael, Head of the Church, High Prieſ the Covenant, &c.
2. Things.
   - 1. Spiritual: as Conſolation, Gift, Truth, Joy, To Day and Yeſter-
   - 2. Natural.
     - 1. Celeſtial; as, Sun, Light, Morning-ſtar, &c.
     - 2. Subceleſtial.
       - 1. Animate.
         1. Senſitive; as Lyon, Lamb, Eagle,
         2. Inſenſitive and Vegetable; as, Vine of *Jeſſe*, Tree of Life, &c.
       - 2. Inanimate; as Horn of Salvation, Stone preci Fountain, &c.
   - 3. Eccleſiaſtical: As Altar, Ark, Attonement, Tabernacle, Temple,

T Y P O R U M,

O R

YPES AND TITLES OF CHRIST,

as the laſt was after the order of the Alphabet, &c.

Melchizedec, *Nazarite*, *Joſhua*, *Samſon*, *David*, &c.
, Firſt and laſt, Governour, Guide, High and Loftie one, Holy one of Iſrael, Hope of
derful, &c. Beloved, Fairer than the Sons of Men, &c.
and Bridgroome of the Church.
g Father, Child, Babe, Son, Heir of All, &c.
vant, Faithful in GODS Houſe, as Steward, or Diſpenſator, Shepherd, &c.
n: as Phyſician, Deliverer, Redeemer, Samaritan, Saviour, &c.
, Proviſion, Direction and Promotion, &c. As *King* of *Kings*, *Lord* of *Lords*, *Prince*
e, Law-giver, Counſeller, Maſter, Advocat, Interceſſour, Mediatour, Surety, Fore-

ord of Hoſts. Commander, &c. moſt Mighty, Leader, &c.
or, Biſhop of Souls, Author and Finiſher of our Faith, Firſt fruits from the dead, Glory
High Prieſt, *Meſſiah*, Miniſter of Circumciſion, Prieſt, Prophet, *Rabbi*, Meſſenger of

nd Yeſter-day the ſame, Zealous, &c.
&c.
b, Eagle, &c.
; as, Vine-tree, Apple-tree, Branch, Camphire, Myrrhe, Roſe of *Sharon*, Plant, Root
tc.
Stone precious, Corner-ſtone, Pearl, Rock, Fire, Waters, Gold, Milk, Wine, Oyle,

Temple, End of the Law, Offering, Mercie-ſeat, Paſſeover, Propitiation, Righte-

CHRIST JESUS Our blessed *Saviour* in *Person*, *Offices*, *Attributs*, *Benefits*, &c. represented by

1. Persons.
   - 1. Typical: as *Adam*, *Enoch*, *Jonah*, *Joseph*, *Isaac*, *Melchiz*
   - 2. Emblematical, and that either Celestial, as Angel, Arch-angel, or Sublunary; and these
     - 1. More General: as Anointed, Chief, Elect, First a Israel, Lovely, Man, Ruler, Shiloh, Wonderful,
     - 2. More special, and that according to Relations.
       - *Oeconomical:*
         1. Conjugal; as, Husband and Bri
         2. Paternal; as, Everlasting Father
         3. Herile; as; Master, Servant, F
       - 2. Civil or Political.
         - 1. Pacifical, or Peaceable.
           1. For Restauration: as P
           2. For Protection, Provis of Peace, Judge, Law- runner, &c.
         - 2. Martial: as Captain, Lord of H
       - 3. Ecclesiastical: As Apostle, Doctor, Bish of Israel, Head of the Church, High Pri the Covenant, &c.

2. Things.
   - 1. Spiritual: as Consolation, Gift, Truth, Joy, To Day and Yeste
   - 2. Natural.
     - 1. Celestial; as, Sun, Light, Morning-star, &c.
     - 2. Sub-celestial.
       - 1. Animate.
         1. Sensitive; as Lyon, Lamb, Eagl
         2. Insensitive and Vegetable; as, Vi of *Jesse*, Tree of Life, &c.
       - 2. Inanimate; as Horn of Salvation, Stone pre Fountain, &c.
   - 3. Ecclesiastical: As Altar, Ark, Attonement, Tabernacle, Temple ousness, Resurrection, Sacrifice, Scape-goate, &c.
   - 4. Political: and that 1. Peaceable; as Covenant, Waye, Peace, Sc 2. Martial; as Ensign, Ransom, Standard, &c.
   - 5. *Oeconomical*: as Corner-stone, Door, Foundation, Key of *Davi*
   - 6. *Artificial.*
     - 1. Typical: As Brazen Serpent, Tabernacle, Temple
     - 2. Emblematical.
       1. Peaceable: for health, ease, honour, &c. his People as Pillars, &c.
       2. Martial: as Polished shaft, &c.

, *as the laſt was after the order of the Alphabet*, &c.

Melchizedec, *Nazarite*, *Joſhua*, *Samſon*, *David*, &c.
ſt, Firſt and laſt, Governour, Guide, High and Loftie one, Holy one of Iſrael, Hope of
nderful, &c. Beloved, Fairer than the Sons of Men, &c.
l and Bridgroome of the Church.
ng Father, Child, Babe, Son, Heir of All, &c.
ervant, Faithful in GODS Houſe, as Steward, or Diſpenſator, Shepherd, &c.
on: as Phyſician, Deliverer, Redeemer, Samaritan, Saviour, &c.
n, Proviſion, Direction and Promotion, &c. As *King* of *Kings*, *Lord* of *Lords*, *Prince*
ge, Law-giver, Counſeller, Maſter, Advocat, Interceſſour, Mediatour, Surety, Fore-

Lord of Hoſts. Commander, &c. moſt Mighty, Leader, &c.
ſtor, Biſhop of Souls, Author and Finiſher of our Faith, Firſt fruits from the dead, Glory
High Prieſt, *Meſſiah*, Miniſter of Circumciſion, Prieſt, Prophet, *Rabbi*, Meſſenger of

and Yeſter-day the ſame, Zealous, &c.
&c.
mb, Eagle, &c.
e; as, Vine-tree, Apple-tree, Branch, Camphire, Myrrhe, Roſe of *Sharon*, Plant, Root
&c.
Stone precious, Corner-ſtone, Pearl, Rock, Fire, Waters, Gold, Milk, Wine, Oyle,

e, Temple, End of the Law, Offering, Mercie-ſeat, Paſſeover, Propitiation, Righte-

Peace, Scepter, Eye-ſalve,

of *David*, Ladder, &c.
e, Temple, &c.
nour, &c. Bread, Eye-ſalve, Robbs of Righteouſneſs, Oyntment, Scepter, He makes

SONG VI.

THE SAINTS DELIGHT, Or the PEARLE OF PRICE:

Wherein

Christ's *Transcendent Excellencies are comparatively demonstrated (having treated of them absolutly before) so that all things else compared with him are found to prove but empty vanities, but dung and loss,* Phil. 3: 8. *and CHRIST is found to be Superlatively Excellent, and to be the Compleet, and Adæquate Object of the Love, Desire and Delight of rational Creatures.*

To be sung to the Tune of *You minor beauties*, &c.

THE FIRST PART.

1.

YOu (*a*) Seraphims and higher Pow'rs,
Throns, Cherubins and Angels all;
You Ministers in several Towrs,
Though you be Sp'rits Celestial,
What are you? what are you?

CHRIST compared with Angels.
(*a*) Isa. 6:2. Col. 1:16. Eph. 1:21.

(b) Dan. 7:10.

(b) Yee ſerve LORD JESUS at a call.

2.

Celeſtial things viſible.

Great Luminaries, Sun and Moon,
You radiant Starres in Heavenly ſphears;
You ſerve both day, at night and noon,
And give influx as need requires:
What are you? &c.

(c) Mal. 4:2.

(c) When Sun of Righteouſneſs appears.

3.

Mettals, Minerals and precious ſtones.

You Gold and Silver, Diamonds,
Rich minerals for man's device,
Yee Rubies, Saphires, Precious ſtones,
Which pleaſe mens fancies that are nice;
What are yee? &c.

(d) Mat. 13: 45, 46.

Yee'r nothing to that Pearle (d) of price.

4.

Vegetables.

You ſtately Firre and Cedar tall,
You fruitful Vine, and Apple rife,

Trees.

You Myrtle, Cherrie, Cypreſs all
And Laurel that decids the ſtrife;
What are yee? &c.

(e) Rev. 2:7.

(e) What are you to the Tree of life?

5.

Flowers.

You Violet and dainty Roſe,
Solſequium, and the Lillie fair,
You fragrant flowers fitt for the noſe,
Delighting eyes with colours rare:
What are yee? &c.

(f) Cant. 2:1.

(f) Our Sharons Roſe ſurpaſſeth farre.

6.

Animals irrational.

You ramping Lyon, Elephant,

You

Yee Horſes with your ſtately pace,
Yee Harts that for the Waters pant,
Yee Goats and Gray-hounds are but baſe,
Yee'r naught to *Chriſt* that valiant,
That Lyon of (g) *Jehuda's* race.

(g) Rev. 5:5.

7.

You Man that is God's Maſter-peece,
Among all Creatures haſt no peer;
Thou art the rareſt Artifice,
(h) And to *Jehovah* comes moſt near,
What are you? &c.
(i) When ſecond *Adam* doth appear.

Man in general.

(h) Gen. 1: 26.

(i) 1 Cor. 15: 45.

8.

Yee mighty Monarchs that do ſway
The Scepter, yee'r but fleſh and bone:
(k) Yee'r Gods, but I'll be bold to ſay,
Like men you ſhall dy every one.
What are yee? &c.
When Heav'ns King ſitts on the throne.

All Ranks of men, and firſt Kings.

(k) Pſal. 82:6.

9.

Yee Potentats and Noble Peers,
Yee ſtoup when Princes do but frown:
Yee have great Pomp for ſome few years,
(l) But ſuddenly yee are caſt down.
What are yee? &c.
The Saint he wears the Noble Crown.

Noblemen, Counſels &c.

(l) Pſal. 49: 12.

10.

Yee Learned Doctors with your books,
High Contemplations you do teach,
(m) Your doctrine flowes like muddy brooks,
The ſhell of knowledge you but reach:

Learned men of all ſorts.

(m) 1 Cor. 1: 20.

What are yee? &c.
(n) When *Christ* from Heav'n doth wisedom preach

(n) 1 Cor. 1: 30. Joh. 14:6. 1 Cor. 1:24.

11.

Divines.

Yee grave Divines, yee Starres of light,
Yee Watchmen and the Stewards true,
Ambassadors to God of light,
(o) The subtile heart yee cannot know:
What are yee? &c.
(p) When *Christ* comes down with glorious show.

(o) Jer. 17: 9, 10.

(p) Joh. 1:9. Luke 2:46.

12.

Physicians.

Yee great Physicians, who relieve
The body from tormenting pain,
Some sickness sore your selves doth grieve,
And cannot recall life again:
What are yee? &c.
(q) When Death comes all your labour's vain.

(q) Psal. 49:9.

13.

Lawyers.

Yee Jurists that are Vers'd in law,
(r) Yee cannot rectify the State,
Nor one poor Soul with pleading draw,
From Justice throne, or pluto's gate:
What are yee? &c.
(s) *Christ* is the Pleader, yee but prate.

(r) Eccl. 1:15.

(s) Heb. 7:25. 1 Joh. 2:1.

14.

Mathematicians, Astrologues &c.

(s) Yee that Prognostick by the Starres,
The change of nature and of State,
Can yee prevent tumultuous jarrs?
Or can yee alter your own fate?
What are yee &c.
(t) When *Christ* inverts both day and date.

(s) Isa. 47: 13, 14.

(t) Am. 3:6. 1 Cor. 1:19. Isa. 29:14.

Yee

15.

Yee Men of warre with Sword and ſhield,
With mind heroick, ſtrong and ſtout,
Like *Alexander* in the field,
To conquer yee do never doubt:
What are yee? &c.
(*u*) He's valiant, that doth Satan rout.

Souldiers.

(*u*) Eph. 6: 12, 13. &c. Jam. 4:7. Rom. 16:20.

16.

Yee Navigators, that traverſe
Remoteſt *Indies* Eaſt and Weſt,
With wings of *Icarus* commerce,
And *Eolus* makes all your haiſt:
What are yee? &c.
Yee periſh by a ſtormy (*v*) blaſt.

Navigators.

(*v*) Pſal. 48:7.

17.

Merchants that compaſs Sea and Land,
The Pyrats you do oft bereave,
(*w*) One Soul from Pluto's cruel hand
Though you be rich you cannot ſave?
What are yee? &c.
Let me have *Chriſt* no more I crave.

Merchants.

(*w*) From the power of Satan.

FINIS.

THE SECOND PART.

Holding forth the emptineſs and vanity of all ſublunary enjoyments, by general arguments taken, from the common nature of all created comforts, with a tranſition to the next treatiſe.

1.

Temporal enjoyments. (1) Perſonal endowments external.

HEalth, Beautie, Strength, yee are but flowers,
Soon withered with a ſtormy blaſt,
Decrepit age and ſicknes ſhowers,
To duſt makes you return in haiſt:
What are yee? &c.
(x) *Chriſt* is my choice, for he is beſt.

(x) Phil. 3. 8.

2.

(2) Proſperity.
(y) Pſal. 30:6.
(z) Job 1:21. Pſal. 36:7.

You flattering Fortune with your ſmile,
(y) Whoſe favour filleth all my ſails,
(z) Your change will ſhortly me beguile,
I do not prize your proſp'rous gales:
What are you? &c.
(a) *Chriſt* is the friend that never failes.

(a) Mat. 28: 20.

3.

(3) Riches.

You gliſt'ring Gold and Silver bright,
Which Mortal men do ſo deſire;
You precious Gemms that ſhines with light,
You Carbuncle, that's like the fire:
What are you? &c.
It is for *Chriſt* that I aſpire.

4.

(4) Honours.

You honours that do men advance,

The

The Ruſtick fears, your threatning rod;
In Orbe of State yee give a glance,
And Idoliz'd (*b*) as if a GOD:
I count you all (*c*) ane Atome ſmall;
If *Chriſt* with me make his abode.

5.

You friends and Fav'rits that are great,
I will not on you much rely:
Yee love to day, (*d*) to morrow hate:
And wher's your help when that you dy:
What are yee? &c.
(*e*) When friends forſake, He'll heare my cry.

6.

Yee Children are but pleaſant toyes,
Delighting Parents when you prate,
Some ſickneſs grieves, ſome death deſtroyes,
And ſome of you do prove ungrate:
What are yee? &c.
Yee'r good, but yet inferiour joyes.

7.

Yee ſublime notions and acute,
That reach both deepth and ſtarry sky;
Before the Judge yee'r turned mute,
(*f*) If grace you do not ſanctify:
What are yee? &c.
(*g*) Chriſt is that wiſedom from on high.

8.

(*h*) You ſumptuous fare, delicious Wine,
You *Indian* fruit that's bought ſo deare:
You flattering *Venus* fair and fine,
That doth the vitious wanton cheer:

(*b*) Pſal. 82: 6, 7.
(*c*) Iſa. 40:15.
(5) Friends and Relations.
(*d*) Pſal. 146: 3,4. Mic. 7:5.
(*e*) Pſal. 25:10. Heb. 13:5.
(6) Children.
(7) Wiſedome and knowledge.
(*f*) Iſa. 29:14. ---- 33:18. 1 Cor. 1:20. Eccl. 1:17,18.
(*g*) 1 Cor. 1: 30.
(8) (*h*) Senſual pleaſures.

What

What are you? &c.
(i) When Sun of Righteousnesse drawes near.

9.

You Purple robes and Cloath of Gold,
Whose Mother is the brute and dust,
You'r cast away, when you wax old:
Your borrowed beautie soon doth rust:
What are you? &c.
(k) The wedding garment is my trust.

10.

Yee gilded trifles more or lesse,
(l) Can yee your comforts Eternize?
(m) Can yee Man's happinesse increase,
When Man yee do not equalize,
What are yee? &c.
(n) Let me have CHRIST, He will suffice.

11.

Then I'l conclude with *Solomon*,
Created comforts all I see,
Are emptie trifles every one,
(o) Nothing but vexing vanity:
What are yee? &c.
When CHRIST appears in Majesty

12

No more than can a Circle round
The sharpe Triangle satisfie;
No more my heart, *(p)* all that's here found,
But ever-*Blessed Trinitie.*
What are you? &c.
When Christ comes with his rich supply.

(i) Mal. 4:2. Joh. 4:14.

(9) Apparel and ornaments.

(k) Mat. 22: 11, 12.

Common arguments.
1. From their unconstancy, inutility and inequality to Man.
(l) Eccl. 1:1,3.
(m) Eccl. 2:1 5.
(n) Phil. 3:8.

2. They are full of thorny cares and vexations.

(o) Eccl. 1: 1, 2, 3.

3. Emptinesse, being unsatisfactory.
(p) Eccl. 1: 5. ---- 5:10.

13.

They're finite things, that's here below,
My Soul, it sues for more and more:
A Spiritual object you must show:
And I must have some richer store.
What are you? &c.
When *Christ* comes with his heavenly glore.

4. They are finite and temporal.

14.

Nothing abides in constant frame,
(q) Ev'n like to *Proteus*, or the Air,
Or changing Moon, no houre the same;
Them to the Dew I may compare:
What are you? &c.
When *Christ* comes with his treasure faire.

5. Levity and mutability.
(q) Like the Sea ebbing and flowing. Ecc. 2:4. to 12.

15.

To morrow sick, to Day in health,
To Day I'm bound, to morrow free;
To morrow poor, to day in wealth:
To Day I'm Low, to morrow high.
What are you? &c.
When joyes come with eternity?

16.

You crazy comforts are but mixt,
With as great crosses at your best;
You'r blazing Starres, and are not fixt;
You'r trifling toyes that have no last.
What are you? &c.
(r) When *Christ* comes with eternal rest?

5. Imperfection and mixture.
(r) Heb. 4:9.

17.

But now the (s) Day-Starre doth appear,
Above th' Horizon it doth rise:

Transition to the next treatise.
(s) 2 Pet. 1:19.

(s) Mal. 4:2.

(s) The Sun of Righteousnes drawes near,
With light and life down from the Skies:
What are you? &c.
When this fair soaring Eagle flies?

18.

You're broken Cisterns less and more,
That living Water cannot give:
You cannot give me grace and glore,
That ever blessed I may live:
What are you? &c.
But broken reeds you all do prove.

FINIS.

SONG VII.

HONEY-DROPS,

OR

CHRYSTAL-STREAMS,

Containing

A Bundle of precious promiſes, full of Soul-raviſhing comforts, purchaſed by CHRIST, *and belonging to* Beleevers *in the Eſtate of Grace.*

SECTION FIRST.

The grand and comprehenſive promiſes of GOD *Himſelf, of* Chriſt, *and to Inherit all things, and the un-changeablnes of Gods goodneſs, with the Souls uſe of all.*

1.

OF Gods great goodneſs now I'll ſing,
I will his mercy praiſe,
For to extoll *Jehovah* King
A quiv'ring voice I'll raiſe.
I'll be thy (*a*) God, Thou ſayſt, O LORD,
This promiſ'd is to me:
What higheſt Heaven can afford
I will vouchſafe on thee.

(*a*) Jer. 24: 7. — 32:38. This is a very comprehenſive promiſe, when all that is in God and flows from God is forthcoming to his people.

2

For this poore Earth thou needst not care,
Thou shalt inherite (*b*) all:
With *Christ* my Son thow shalt be (*c*) heire,
In glore celestial.
O Pause (*d*) my Soul, and be amazd
At this transcendent grace;
And for thy vileness be abas'd,
be sure to make thy peace.

(*b*) Rev. 21:7.

(*c*) Rom. 8:17.

(*d*) The Soul is transported with admiration of this incomparable mercy.

3.

Oh what am I but sinful dust,
And shall I have such store
Of riches, that shall never rust
In that Eternal glore?
Isn't not enough, I'm not in hell,
Tormented in that fire?
For oft did I thy voice repell,
Provoking thee to ire.

4.

And shall not onely thou releive
Me from th' Infernall lake,
But also promisest to Give
Good things for mercies sake.
And shall I not have onely crumbs
Which from thy table fall:
But more than all the richest summes
Of Gold and silver all.

5.

And shall it not suffice to give
What creatures can afford?
But thow wilt have me for to live;

Ev'n with thy ſelf O LORD!
Shall God then be my (e) portion?
His wiſedom to direct?
His goodneſs for Compaſſion,
His pouer to protect.

6.

His holineſs to ſanctify?
His alſufficent ſtore,
Me to provide with rich ſupply?
Bleſt be my God therefore.
Shall his high habitation,
Even be my dwelling place?
And ſhall his (f) creatures every one
Make way for my ſolace?

7.

Shall His brave (g) Angels me ſurround,
And guard me from all ill?
O this great mercie Hath no Bound!
Sing praiſes then I will.
O then, (h) my Soul let all thy ſtrength
And faculties each one,
Be conſecrat to God at length
For His ſalvation,

8.

Thy time and talent then beſtow,
His name to Glorifie;
Who did to thee ſuch mercie Show,
Praiſe Him moſt cheerfullie.
But as this mercie's (i) great and free,
So doth it ſtill endure,
Moſt firm and ſure (k) t'eternitey,
None ſhall their Soul injure.

(e) Pſal. 119: 57. All Gods attributs for the good of his people.

(f) Rom. 8:28. Hoſ. 2: 18, 19.

(g) Pſal. 34:7.

(h) Pſal. 103: The Soul's reſolution upon the conſideration of this incomprehenſible mercy.

(i) Pſal. 103: 11. — 145:8.

(k) Pſal. 136: The unchangeableneſs & perpetuity of Gods mercy.

9.

(l) Isa. 49: 15. A woman (*l*) may forgetfull be
Of Infants to her born;
But though she would, yet will not God
Me leave to be forlorne.
(m) Isa. 54: 10. The (*m*) mountains may removed be:
The day and night may change,
(n) Psal. 46: 2. The Hills be cast (*n*) into the Sea:
Though Heaven and Earth do range.

10.

Yet sure will He, most tenderly,
His precious Saints embrace.
(o) Mat. 16: 18. In spight (*o*) of hell, they shall prevail,
And see His glorious face.
(p) Isa. 49: 16. I'm grav'n (*p*) upon His Palmes, Therefore
I'll not forgotten be;
(q) Psal. 23: 4. Though I were (*q*) ev'n at deaths dark vale,
It shall not terrifie.

11.

(r) Isa. 54: 7, 8. His wrath (*r*) may for a moment last,
To chasten me for sin;
Yet everlasting kyndness, I,
And favour hope to find.
Then I'll begin to banish sin,
Contemning wordly toyes:
with wings I'll fly and soar on high,
Seeking for heavenly Joyes.

SECTION II.

Promiſes of Privative mercies, anent afflictions Or tribulations, either to preſerve Gods people from them, to ſupport under them, to ſanctifie them, and deliver out of them.

1.

With rods of (*a*) men I'll thee correct,
But yet my ſpecial love
I'll never fully from thee take,
But gracious will prove;
Yet altogether will not I
Permit the for to want
A chaſtening (*b*) Rod, leſt thou deny
Thy God and Covenant.

(*a*) Iſai. 10: 32. 33.

(*b*) Prov. 30:9. Deut. 32:15. Neceſſity of affliction.

2.

Thou knoweſt, this is the way I took,
With all my Servants dear:
As in the Sacred Scripture Book,
Thou mayeſt both read and hear.
Thou hear'ſt that *Abel*, *Moſes*, *Lot*,
David and *Daniel*,
Did meet with perſecutions hot,
But now they with me dwell.

3.

No ſaint ſo pure, that wants all ſin,
And ſin I alwayes hate:
Then I muſt purge him (*c*) from the tin
And make him loath the bait.

(*c*) Ib. 27: 9.

One

(*d*) CHRIST free of sin, but not of sorrow.

One Son I (*d*) have, that never sinn'd,
Yet he must bear the cross:
How thinkst thou then to be exeem'd
That's full of sinfull dross?

4.

(*e*) Job 5: 19. Psal. 91: 5,6,7.
(*f*) 1 Cor. 10: 13.

I'll either keep thee (*e*) from the pain,
Or strengthen (*f*) thee to bear.

(*g*) Rom. 8:1

Affliction shall not prove thy bane,
The curse (*g*) thou need'st not fear.

(*h*) Psal. 94:12. Rom. 5: 4,5.

I'll sanctify to thee the rod,
A blessing it (*h*) shall prove;
That thou may'st learn to fear thy GOD,
And never from him move.

5.

The pleasant fruits of affliction to man himselfe.
(*i*) Luke 15: 14. 16. 17.
(*k*) Isa. 27:9.
(*l*) Luke 15: 16. &c. Psal. 119: 57.

One Antidote (*i*) it is for sin
A corrosive to cure:
A purging (*k*) portion is therein,
To make thee clean and pure.
I'll (*l*) wean thee from the world thereby,
That clearly thow mayest see
There is no Happinesse, but I
And heavens felicity.

6.

(*m*) 1 Pet. 4: 12.

Afflictions (*m*) fire must thee refine,
And trie thy Christian grace:
Therefor see thou do not repine,
If thow wouldst see my face.

(*n*) Psal. 119: 67.71.

Affliction (*n*) makes thee mynd thy God,
Before thou went to stray:
O come thou then and kiss that Rod,
That leads in Heavens way.

This

7.

This keeps thee (o) from the fire of hell,
This quickens (p) all thy grace:
This makes thee (q) sympathize with all
Who want their due solace.
This puts thee furth to (r) read and pray;
And watch against thy sin,
This keeps thee from (ſ) a dreadfull day;
That favour thou mayest find.

(o) 1 Cor. 11: 32.
(p) Lam. 3: 40. Psal. 119: 59.
(q) Hebr. 2: 18. 2 Cor. 1: 4.
(r) So the Prodigal Luke 15: 16. and Manasseh. 2 Chron. 33. 13, 14.
(ſ) Psal. 94: 12, 13.

8.

This makes thee (s) mercy more to prize,
And then with thankful voice,
Thow'lt praises to thy God devise,
With all melodious noise.
And even in midst of all thy tears,
I will thee recreate
With Cordials, so that all thy cares
Shall quicklie be delete.

(s) Mitigation and Sweetning of the affliction. 2 Cor. 1: 4, 5.

9.

When all this work is done, (t) then sure
My rod I will remove;
For now performed is the cure
In mercie much and love.
Th' event (u) shall alwayes prove full Good,
The Crown is by the Cross.
Thou shalt at last find, that indeed
Thou didst sustain no loss.

(t) Deliverance out of afflictions. Psal. 34: 19. Joh. 16. ult.
(u) Heb. 12: 11. 2 Cor. 4: 17.

10.

I out (v) of darkness can bring light;
Of bitter I bring sweet:

(v) The Lords wisdom, power and goodness are much glorified, in ordering, measuring, sanctifying and removing afflictions.

Confusions all (*w*) I order right,
And do that which is meet.
The Chymist doth of stones extract,
Liquors medicinal;
The sharpest crosses I will make
Ev'n for thy good befall.

(*w*) As in *Josephs* affliction, Gen. 50: 20. And in the crucifying of our Saviour, making all tend to mans Salvation. Act. 4:12,27, 28. Rom. 8:28.

II.

My wisdom, pow'r and goodness great,
My truth and justice pure,
By this they alwayes Glory get,
Therefore thou must endure.
Cast thou (*x*) thy burden on the Lord,
And he shall thee sustain:
O praise Him all with one accord.
His grace doth still remain.

(*x*) Psal. 55: 22.

SECTION III.

Promises of spiritual and eternal blessings, being the principal positive mercies.

I.

Come and admire the crystal streams
Of overflowing grace!
Admire the radiant rayes and beams
Of this fair (*a*) *Phebus* face!
He's (*b*) Ocean-full: His Treasure great
Is inexhaustible!
The matchless mercies which I got,
Are inexpressible.

(*a*) CHRIST the Sun of righteousness Mal. 4:2.
(*b*) Joh. 1:16. Col. 1:19.

He'll

2.

He'll freely pardon all my ſins,
He will make up my peace;
My bleſſed LORD will favour win,
Through His abundant grace.
For honour, He'll adopt (*c*) me ſure,
To be the great Kings Son:
Yea Kings (*d*) and Prieſts Advane'd ſhall be
Beleevers every one.

3.

I'll be a (*e*) Pillar in GODS Houſe:
A new Name will he give,
And white Stone for abſolviture,
That I may ever live.
With Gold (*f*) of grace He'll me inrich,
With robs of righteouſneſs
He will me cloath, and this excells
All Silk and Sattin dreſs.

4.

The Man of ſin He'll mortifie,
He'll wholly me renew:
With his good Sp'rit He'll Sanctify,
With grace He'll me endow.
He'll take from me the (*g*) ſtony Heart,
A new Heart will he give:
So from his Laws I'll not depart,
And ever bleſſed live.

5.

My (*h*) Judgement he will ſo renew,
That I ſhall then diſcern
What e're he in his word doth ſhew;

Chriſtian Priviledges, as 1. *Juſtification.* 2. *Reconciliation.* 3. *Adoption.*

(*c*) Joh. 1:12. Eph. 1:5.

(*d*) Rev. 1:6. Kings for dignity, Majeſty & Victory: and Prieſts for purity and piety.

(*e*) Rev. 3:12. That is, ſtrong, beautiful and unmoveable, as the two Pillars in *Solomons* Temple, called *Jachin* and *Boaz*. 4. *Sanctification.*

(*f*) Rev. 3:18.

(*g*) Ezek. 36: 26.

(*h*) Rev. 3:18. Renovation of all the faculties of the Soul, the judgement, will, conſcience and affections.

I (*i*) will delight to learn.
My will ſhall to the beſt incline:
My conſcience (*k*) ſhall be pure:
Nothing but objects all divine,
My Soul ſhall then endure.

6.

I'll ſerve God (*l*) with a filial fear:
I'll love (*m*) God and his way:
His Saints (*n*) to me ſhall be moſt dear,
Who do his words obey.
I'll mourn for ſin, I'll hate the ſame;
I ſhall rejoyce (*o*) to ſee
All men extolling Gods great name,
With zeale and fervencie.

7.

I will rejoyce to find my LORD,
For my great portion.
My hope I'll fix upon his word,
Which brings Salvation.
I'll Bluſh t' (*p*) offend my Heav'nly King:
My (*q*) angers turn'd to zeale.
I ſhall oppoſe each ſinful thing
When grace it ſhall prevail.

8.

Faith, Hope, and charity will he
Into my heart infuſe;
With Righteouſneſs and piety,
So his way will I chuſe.
The Rubies (*r*) ar but Rubiſh, naught;
The Saphir's not ſo fine,
As, is the ſaint from Heaven taught
Adorn'd with grace divine.

(*i*) Pſal. 110: 3. Phil. 2:13. Ezek. 36:27.
(*k*) Act. 15:9. —— 24:16.
(*l*) Sanctification of the affections, as love, fear, grief, joy &c. Hoſ. 2:5.
(*m*) Mat. 22: 37.
(*n*) Pſal. 16: 3.
(*o*) Num. 11: 29.
(*p*) Ezek. 16: 61.
(*q*) Pſal. 69:9.
(*r*) Mal. 3:17. See more of Sanctification, in the ſong called the Path-way to Paradiſe.

If

9.

(*f*) If I be blind and cannot see,
His Eye-salve shall me cure;
If I be Deaf, He'll open eares,
His Word and Sp'rit to hear;
If I be Lame, He'll make me go
Into the wayes of GOD;
His suppling (*s*) Oyle keepes me from toyle,
And makes me walk abroad.

10.

If I be Tongue-tyed, He'll unty
My tongue, that praises sing
I may even to Eternity,
Unto JEHOVAH King.
Both milk (*t*) and wine he will afford,
And Manna for my food:
With Crystall-streams He'll me refresh
I'll want (*u*) nothing that's good.

11.

So then with GOD, is made my (*v*) peace,
With men and Angels (*w*) too;
Each creature (*x*) then shall me embrace,
And all their service do.
Access I have (*y*) to throne of Grace,
My prayer (*z*) he doth hear:
The smilings (*a*) of His blessed face
Doth all my spirits cheer.

12.

Assurance (*b*) fills me so with joy,
That I cannot express;
I'm sure nothing can me annoy,

(*f*) Fams of Sanctification by allusion to bodily infirmities cured. Isa. 35:5,6.

(*s*) Psal. 23:5. Isa. 61:3.

(*t*) Isa. 55:1. i. e. All things necessary for Spiritual life.

(*u*) Psal. 34:11.

(*v*) Rom. 5:1,2.
(*w*) Psal. 34:7.
(*x*) Hos. 2:18,19. 1 Cor. 3:21,22.
(*y*) Eph. 2:18. ---- 3:12.
(*z*) Joh. 14:13.
(*a*) Psal. 4:6.

(*b*) Job 15:23. Psal. 23:4. Rom. 8:35, 38.

No Creature more or leſs.
My Burges bill (c) with heav'ns quill
Is ſo confirm'd to me;
From Satan, ſin, I'll fear non ill,
Though they great tyrants be.

(c) I. e. Chriſtian liberty, Joh. 8:32,36.

13.

The moral Law with threate and frown,
And with its rigid ſtrain,
Brings me no (d) condemnation,
No curſe, no pinching pain.
And for the (e) Ceremonial rite,
It never hath me ty'd:
For CHRIST fulfilled all of it
When on the Croſs He dy'd,

(d) Rom. 6:1. Gal. 3:13. Rom. 6:14.
(e) Act. 15: 10,28. Col. 2:16,17.

14.

Indifferent things (f) they do not bind,
If there no ſcandal be:
I may, or not, if that I find
No breach of Charitie.
Pale death who is of terrours King
unto the reprobate,
CHRIST hath of him bereav'd (g) the ſting,
I ſhall him ſoon Defeate.

(f) Rom. 14. throughout 1 Cor. 8:9,10.
(g) 1 Cor. 15: 56.

15.

Death's but to me a gate (h) therefore,
And paſſage unto reſt,
And Harbinger to Heaven, to Gloir;
Which is of all the beſt.
So ſhall I in that Heav'nly (i) quire
For ever bleſſed Live:
Fulneſs of joy at his right hand
For ever will he give.

(h) Rev. 14: 13.
(i) Pſal. 16. ult.

SECTI-

SECTION IV.

Blessings Temporal, with the Christians confidence and Holy Resolution, upon the consideration of all these gracious promises.

1.

THe spacious Earth (*a*) is all the LORDS,
And all that it contains,
What e're the Universe affords,
And all that there remains.
I'll make all (*b*) creatures serve thy turn:
For I'm their Soveraigne LORD,
I'm Lord of Hosts why should'st thou mourn,
They all obey my word.

(*a*) Psal. 24. 1.

(*b*) Psal. 8. 6.

2.

Life, (*c*) Honour, health, with ease, and wealth,
Prosperity and peace,
Thou shalt enjoy, and ay endure,
Thou and thy blessed race.
Here profit, pleasure, honour's joyn'd,
what more can any crave?
From Grace to Glory He'll conduct,
And never He his leave.

(*c*) Psal. 91. Lev. 26. Deut. 28.

3.

I'll triumph (*d*) over hell and death,
Ov'r sin and Satan fly:
I'll trust in God, whill I have breath,
To have the victory.
My Foes he'll trample all alongs,
My sin he'll doe away:

(*d*) Rom. 16: 20.

My

My ſorrows he'll turn into ſongs;
Faint feare ſhall fly away.

4.

My wayes I'll mend: I'll bluſh t'offend
Againſt ſuch matchles love:
I'll ſuffer all, (*e*) though he me call
With martyrdom to prove.
For when this clay (*f*) is paſt away
And turned into duſt,
To manſions high he'll make me fly,
In Him I'll ever truſt.

(*e*) Act. 20:24.

(*f*) 2 Cor. 5:1.

F I N I S.

SONG VIII.

THE PATH-WAY TO PARADICE,

OR

THE POURTRAITURE of PIETY,

By Patterns and Precepts,

Containing a Christian *Directory, how to come to CHRIST, so as to find him, and Eternal Salvation by him.*

Method of this Song.

In the first part of it, are Exemplified all *Christian* Duties, as they were practised by the most Eminent, Pious, and Zealous People of GOD, as they are recorded in the Scripture of the Old and New Testament. In the second part, are set down the several duties themselves, both for matter and manner, &c.

To be Sung to the Tune of that which is called *Cromlicks.*

The first part of the best Patterns or Examples.

I.

SInce richest treasures all
In Christ are (*a*) found,
And I'm by *Adams* fall,
Wretched and bound;
I'll to (*b*) *Immanuel*,
My sins and sorrows tell,
My woes I will bewail
With mournful sound.

(*a*) Joh. 1:14. Col. 1:19. Col. 2:3.

(*b*) Ps. 107.6. Mat. 1:21.

2.

I will go ſearch and (c) try,
My former wayes.
With grief I'll mourn and pray
For miſpent dayes.
(d) Take off iniquitie:
Receive me graciouſly:
So will I render thee
The Calves of praiſe.

3.

I (e) will with *Abel* give
The beſt I have.
(f) I will with *Enoch* live,
Pious and grave.
And though the World ſtray;
(g) With *Noah* I will ſtay,
And walk in perfect way;
Thou ſhalt me ſave.

4.

And with good (h) *Abraham*,
That faithful Man,
Who from his kindred came
To *Canaan*:
I will ev'n at thy call,
My comforts great and ſmall
(i) Diſclaim: though *Iſaac* fall,
Faith conquer can.

5.

(k) With *Jacobs* Prayer bold,
I will addreſs,
The Angell for to hold,

(c) Lam. 3: 40. 1 Cor. 11: 5.

(d) Hoſ. 14:1.

(e) *Abel*, liberal, ſincere, faithful and cheerful in duty. Gen. 4:4. Heb. 11:4.

(f) *Enoch* ſtrict and holy and was taken up to Heaven alive Gen. 5: 24.

(g) *Noah's* holy ſingularity. Gen. 6:8.

(h) *Abraham's* faith and obedience in diſpenſing with all worldly comforts at God's call. Gen. 12:1,2,3, 4:5. &c. Heb. 11: 8.9, 10.24.25.

(i) Gen. 22.

(k) *Jacobs* fervent and importunate prayer with abſolute dependance on God. Gen. 32:24, to 30.

Till He me bless.
(*l*) With *Joseph* sin I'll fly,
Though mortals do not see:
(*m*) For thy Alseeing eye
beholdeth this.

6.

(*n*) With *Job* that great Divine
When He was prest,
I'll not at all repine:
Patience is best.
As *Moses* (*o*) meekness had,
when he was hard bested;
This way I will be led
To Heav'ns rest.

7.

(*p*) *Caleb* and *Joshua*
Keep straight with God.
(*q*) *Phineas* stood not in awe,
Sinners He trod.
When his zeal waxed hot,
He slew and spared not;
For his reward He got,
A firme abode.

8.

With *Samuel* from a (*r*) Childe
I'll consecrate,
With Spirit meek and milde,
I'll seperate
All I have for the Lord,
What my Soul can afford:
As from His sacred word
Precepts I gat.

(*l*) *Joseph* fears to sin in secret aswell as in publick and stands out against strong alluring tentations Gen. 39:9.
(*m*) Jer. 17:9. Psal. 139: 5, 6, 7, 8.
(*n*) *Job* was eminent for patience Job 1:21. —— 13:15.
(*o*) *Moses* meek in his own quarrel Num. 12:3. but very zealous in the cause of God Exod. 32: 26, 27.
(*p*) *Caleb* and *Joshua* they two only did not murmure or rebel against God in the Wilderness: and therefore they only of all that came out of Egypt entered the Land of Canaan Num. 14: 6, 7, 8. — 26:65.
(*q*) *Phineas* killeth *Kozbi* and *Cozbi* in the very act of whoredom & therefore got and ever lasting Priest-hood Num. 25: 8, 9, 10.
(*r*) 1 Sam. 1: 28. —— 3:19.

9.

(*s*) With *David* I'll thee call
My Portion.
In Earth and Heaven all
Thou'rt He alone,
Whom my heart doth desire;
As with a flame of fire,
Faith, love and zeal conspire,
O matchless one!

10.

(*s*) As chased Hart he pants,
After the Streams;
So my Soul when it wants
The warming beams
Of Divine Majesty:
It thrists exceedinglie,
Till it find some supplie,
Down from the Heav'ns.

11.

(*t*) Long didst thou knock and call
Both night and day:
Oft did I thee repell,
And drive away.
(*u*) Justly mightst thou depart,
And my poor Soul desert,
Making me find the smart,
For I did stray.

12.

(*v*) But now I know thy voice,
Sweet *Jesu* stay:
(*w*) Thou art my only choice,
Help now I pray.

(*s*) *David* choosing God for his only portion: eagerly and impatiently seeking after him, and delighting in him. Psal. 16:5. Psal. 119:57. Psal. 73:25. Phil. 3:8.

(*s*) Psal. 42:1. — 63:1.

(*t*) The Spouse in the Song of *Solomon* (representing the Church) being awaked from security, indefatigably seeks after Communion with CHRIST the Spiritual Bridgeroom, & undaunted by keeps it. Cant. 5:1, 2, 3. Rev. 3:20.

(*u*) Cant. 5:6.

(*v*) Cant. 5:10, 11.

(*w*) Cant. 5:9, 1.

I'll sleep no more in sin,
But now I will begin
(x) And strive that prize to win,
Oh that I may!

13.

(y) Though men me stop and lett
And take my veile;
Though they this body beat,
And make it quell:
Though I should wounded be,
(z) Though nail'd unto a tree,
(a) I'll ever follow thee,
IMMANUEL.

14.

(b) In Sack and Sable suite,
Sad sighs I'll send.
Fast with the *Ninivite*,
My wayes I'll mend.
With *Ephraim* I'le bemoan,
My sins with sigh and groan,
Trespasses every one;
Thou'lt favour Lend,

15.

(c) Unworthy wretch am I,
That my poor roof
Should thee lodge; but I'le pray,
(d) Helpe unbeleef;
(e) So shall humility
Advance to dignity,
When peevish pride must fly
And stand aloof.

(x) Phil. 3: 13, 14.

(y) Constancy in persecutions and against discouragements Cant. 5:7.

(z) Mat. 16: 24.
(a) Act. 20: 24.

(b) *Ephraim* and *Nineveh* repenting, returning and reforming Jer. 18:31. Jon. 3. Joel 2:13,14. Hos. 2: 18, 19.

(c) The Centurion with faith, prayer and humility. Mat. 8:8.
(d) Mark 9: 24.
(e) Mat. 23:12. Jam. 4:6.

16.

(f) Give me faith, that I may
But touch thy hemme;
This will my grief allay,
My bleeding ſtemme.
This ſhall me well reſtore,
From all my ſickneſs ſare;
And I will then adore
Thy glorious name.

17.

I'le with the (g) Virgins wiſe
My Lamp prepare;
At midnight for to riſe
With loving care,
To meet *Chriſt* who is mine
With Oyle of grace Divine,
(h) Light of my works ſhall ſhine
O *Phœbus* (i) fair!

18.

With *Simeon* (k) when I find
Chriſt and his grace,
Leaving the World behind
I'le dy in peace.
(l) I'le with the Prodigal
Turn, for my want doth call:
My Father Pitty ſhall
And ſend releaſe.

19.

With the poor (m) Publican,
I'le mercie crave,
As a Poor wretched man,
Or as a ſlave.

(f) The Hæmoritefs her faith and confidence Mat. 9: 21, 22.

(g) The wiſe Virgins their watching and preparing Mat. 25: 4, 6, 10.

(h) Mat. 5: 16.

(i) That is CHRIST the Sun of Righteouſneſs Mal. 4: 2.

(k) *Simeon* ſweetly repoſing and contenting himſelf with CHRIST in life and death Luke 2: 28, 29.

(l) The prodigal Son with great compunction returning to his Father Luke 15: 17. &c.

(m) The Publican, humbly, reverently and fervently ſuing for pardon. Luke 18: 13.

I'le bring the widows mite,
I'le knock at Heavens gate,
CHRIST will have mercy yet
My Soul to ſave.

20.

(*n*) The Contemplation-Tree,
I will aſcend:
That I may *Jeſus* ſee
He'le me defend,
Againſt the enemie,
That is both fierce and ſlie;
The Dragon He'le defie,
And ſuccour ſend.

Zacheus anſwering CHRIST'S call and reforming
(*n*) Luke 19. 1, 2, 3. &c.

21.

Come down *Zacheus* then,
He will reply:
Thou'rt a beloved Man,
I'le not deny:
This Day I'le with the dine,
I,le give to thee and thine
Salvation: Thou art mine,
I'le with thee ſtay.

22.

(*o*) What goods I purchaſ'd have
By force or fraud;
I will reſtore againe;
Thou'lt me applaud.
I'le give of what is mine
To the Saints who are thine,
Such as in ſorrow pine,
Thy name to laud.

(*o*) Luke 19. 8. *Non tollitur peccatum, ſi non reſtituatur ablatum.* Auguſt.

With

23.

(p) With true *Nathaniel*
That Saint indeed,
In uprightneſs I'll deal,
So ſhall I ſpeed:
For thou requires the heart,
Which is that Noble part;
O do not thou depart,
My chiefeſt good.

(p) *Nathaniel*, with ſincerity and uprightneſs of heart. Joh. 1:47. Prov. 10:9. —— 21:26.

24.

(q) With the *Centurion*.
I'le faſt and pray:
Almes alſo will I joyn,
Then I will ſay:
Do thou this offering take
Though it perfection lack
O do not me forſake,
Nor caſt away.

(q) The godly Centurion with faſting, prayer and almes.

FINIS.

THE

THE SECOND PART,

Containing especially the matter, and gracious acceptable manner of performance of Christian *duties.* viz. *They must flow from right principles of faith, fear and unfeigned Love of God, together with a perfect detestation and abhorrency of sin.* 2. *For the right end, to wit, The Glory of* GOD, *the good of others and Salvation of our own Soules.* 3. *In the right manner, to wit with Sincerity or Uprightnesse, Humility and Self-denyednesse, Alacrity, Readines, and Cheerfulnesse, Zeale and Forwardnes, Constancy and Perseverance: All which are partly delivered in the former Examples or Paterns; but here again repeated in precepts.*

1.

HOw shall I thanks requite
For such a grace?
(a) Can what is infinite
With grains encreas?
(b) My goodnes not to Thee
Extends, for why I see
Thou art still giving me,
(c) Yet hast no less.

2.

Yet Thou'rt pleas'd King of Kings
To condescend,
Poor begger-underlings
Thy favour lend;

(a) God's essentiall glory perfection and happiness, being infinite, can neither be encreased or diminished, but his declarative glory may as he is more or less owned, and served by his Creatures.
(b) Psal. 16: 2.
(c) Rom. 10: 12. Eph. 2:4. Rom. 11:33. 1 Tim. 6:15.

(d) Heb. 2: 16.--. 2. Pet. 2: 4. Jude. 6.

(d) Lost Angels passing by,
And choosing such as I,
Thy name to glorify,
World without end.

3.

(e) Pſal. 119: 18. 32. 38. 34. GOD must give to us, before we can give to Him.

(e) Give then what thou requires,
It shall be thine.
I'le do what thou desires,
And not decline.

(f) 1. The first thing commending our services and duties to GOD is universality both of the subject performing and object performed. first, for the subject, the whole man must be consecrated and devouted to God. Rom. 12: 1.

(f) My self I'le consecrate,
To serve without a date;
Then I'll at Heav'ns gate,
In glory shine.

4.

(g) Mat. 22: 37. Pſal. 119: 10.

My heart I'll give to Thee,
(g) Thou lovs the same;

(h) Pſal. 57: 7, 8, 9.

(h) My tongue shall magnify
Jehovah's name.

(i) Pſal. 8: 5, 6.--19: 1, 2.--28: 5.

(i) Adoring eyes behold
The Sea and Earthly mould,
The shining Starres as Gold,
In stately frame.

5.

I'le give my ears to hear
Thy Sacred word;
All trivial toyes forbear,
That men afford.
I'le give my hands to do
All thy commands most true,

(k) 1 Pet. 3: 21. Rom. 6: 3, 4.

(k) As my Baptismal vow
Binds me O LORD.

6.

I'le to (*l*) thy Precepts all
Have great reſpect,
By thy grace never ſhall,
Thy Lawes neglect;
No duty tedious call;
No ſin will I think ſmall:
But anſwer at a call,
O LORD direct.

(*l*) Univerſality of the object, in abſtaining from every ſin, and performing every duty. *Pſal.* 119: 6.

7.

GOD ſhall be of my choice,
The object chiefe.
I'll hear my nighbours voice,
And give reliefe.
As my ſelf I'le him love;
I'll act for His behoofe,
My bowels for him move,
That's Chriſtian-proofe.

Duties to God and man.

8.

I will my ſelf (*m*) apply
(*n*) thy name to know.
My ſelf I will deny,
And Earth below.
I will have high eſteem
Of Thee, and fear thy name:
Of my ſin I'le think ſhame
And not approve.

(*m*) Duties of the firſt Table, towards GOD. (*n*) Deut. 28: 17. See the Scriptures in the expoſition of the Commandements in the larger Catechiſme.

The firſt Commandement.

9.

In GOD I will delight,
In Him rejoice.
Call on Him Day and night,
With weeping voice.

I'le burn with fervent zeale;
Sing sweet as *Philomel*
To His Praise, I'le not fail
With joyfull noice.

10.

When He bestows on me
His Precious things;
I'll make my praises fly
On soaring wings.
And if His Chast'ning Rod
On me do make abode;
I'le see the hand of GOD,
As *David* sings.

11.

With *David* I'le be dumb,
It is thy hand;
Submissive will I come,
At thy command.
With *Job* then will I say
(o) I'ts Thou who takes away,
Blest be thy name for aye
In Israels land.

(o) Job 1.21.

The second Commandement.

The third Commandement.

12.

All Idoles I abhorre,
Thou dost the same;
I with my heart adore
Thy glorious Name.
All whereby thou art known
Shall be above my own;
So shall thou never frown;
Thou loves this fashion

13.
I'le keep thy Sabbath well:
This is thy Day.
Thy wonders I will tell.
My vowes I'le pay.
Thy word and Sacraments,
All holy Ordinance,
With zeal I will advance;
This is thy way.

The fourth Commandement.

14.
I will no man injure
By force or slight:
Never shall I endure
To wrong his right.
His life and safetie,
His goods and chastitie,
His Name advance will I,
As in thy sight.

The rest of the Commands.

15.
Thou promisest reward
To Piety.
Hells fire thou hast prepar'd
To terrify.
The first is to alure,
The other must endure
All, who are not found pure
T' Eternity.

A second thing commending our service to God, is the sound principles of faith, fear & love; and eying the right end, to wit, Gods glory &c.

16.
I'll not for meere (p) reward
Sent from above;
Nor yet for Hell prepar'd
Sin disapprove.

(p) Hope of reward and fear of punishment may be *motiva prima*, the first inducing motives to obedience.

These things shall never be
Prime motives unto me;
But I will follow thee,
(*q*) Out of pure love.

17.

Give me that gracious (*r*) Oyle,
I'll run thy way;
Serve without any toyle,
And never stray.
(*s*) I'le cheerfully go on,
Through thy great strength alone:
So that prize shall be won,
At judgement day.

18.

If I be quite (*s*) profane,
Without all grace;
If *Laodicea's* frame
My heart possesse;
Thoul't never me receive,
But with the World leave:
Fervent zeal I must have
Else no solace.

19.

(*t*) I will deal prudently
In perfect way:
For though I zealous be,
Yet I may stray;
(*u*) As Jews in ignorance,
(*v*) As *Peter's* sword did glance,
(*w*) Or he and *John* advance
When they did pray.

(as humane testimony is to faith) but they should not be *motiva primaria*, the chief motives; but love and fear of God and eying his glory &c.
Oderunt peccare boni virtutis amore;
Oderunt peccare mali formidine pœnæ.
Si non sit pœna, virtus tamen esset habena.
Job 1:1,9,21.
Psal 63:1.
(*q*) 1 Tim 1:5.
(*r*) Oyle of grace
Mat. 25:4.
Psal. 119:32.
(*s*) A third requisite in Christian duties is cheerfulness, readiness or alacrity.
Psal. 93:1.
2 Cor. 9:7.
(*t*) 4. Zeale, forwardness or fervency.
Rev. 3: 16, 17, 19.
(*t*) 5. Prudence, moderation and discretion; Which excludes, first ignorance remisness and preposterous rashness.
Psal. 101:2.
(*u*) Rom. 10: 1,2.
(*v*) Joh. 18:10.
Peter cutting off *Malchus* his eare without a commission is reproved, though in defence of CHRIST.
(*w*) Luke 9: 54. Praying for fire from Heaven.

I'le

20.

I'le (x) circumstantiat
My sharp rebuke:
Good counsel such as that
In Sacred book.
(y) I will distinguish well,
'Twixt circumstantial,
And * grounding truth, my zeal,
So will I look.

21.

(z) External duties
Must still give place;
Mercy not Sacrifice,
Sayes love and grace.
I cannot too much love,
Nor yet too holy prove:
(a) Weak bodies yet may move
Imprudent pace.

22.

(b) All disputs frivolous
I will avoid:
(c) Though I were Righteous,
I'll banish pride.
So prudence with my zeal,
Thus will I temper well.
And I will with thee dwell,
O gracious guide.

23.

This I take to be mean'd
By *Solomon*;

(x) 6. Christian prudence is against unseasonable and preposterous rebukes. Prov. 9:8. Mat. 7:6.

(y) 7. Prudence distinguisheth betwixt essentials or fundamentals and Circumstantials and indifferent things in Religion. Rom. 14.

* To distinguish betwixt essentials and circumstantials in Religion.

(z) 8. Christian prudence distinguisheth betwixt external and internal duties. Though we can never love God too much &c. Yet weak Christians may read, pray and meditate &c. to the destruction of the body.

(a) 1 Tim. 5: 23. 1 Tim. 4:8. as in excessive reading, fasting &c.

(b) 9. Christian prudence shunneth all frivolous and vain Janglings and unnecessary disputs. 1 Tim. 1:6.

--- 6:20. Col. 2:8. Job 9:15. Phil. 3:9. Isa. 64:6.

(c) We should shun all overweening and Pharisaical conceit of our selves.

When in his book he penn'd
This caution;
Where men forbiddeth he
(*d*) Too righteous for to be,
But all profanitie
Hence and be gone.

24.

So with prepared (*e*) heart
(*f*) I'le watch and pray;
I'll not from thee depart
By night or Day.
Till my LORD from the sky
(*g*) With troopes of Angels fly
(*h*) Then wo and misery
Shall flee away.

FINIS.

(*d*) Eccles. 7: 16. No advantage here for profane Ruffians, for we are bound to love God With all our hearts, and endeavour after perfection in holiness. Mat. 22:37. Mat. 5. ult. Phil. 3:13.

(*e*) A fifth requisit in duties is constancy and perseverance in all graces and Christian performances and to be diligent in the use of all prescribed meanes, such as prayer, watchfulness &c. Mat. 25:4,10.

(*f*) Mat. 24: 44. 26:41. 1 Per. 5:8.

(*g*) Mat. 25:31.

(*h*) 1 Cor. 15: 55. Rev. 20:14.

CHRISTIAN

MEMENTO'S, MEMORANDUM'S,

Or Meditations,

To be affixed to several parts of the House, as a help to Mortification, watchfulness and continual Communion with *GOD.*

Deut. 6. vers. 6, 7, 8, 9.

And these words which I command thee this day, shall be in thy heart. 7. And thou shalt rehearse them continually to thy Children, and thou shalt talk of them when thou tariest in thy House, and when thou walkest by the way, and when thou liest down, and when thou risest up. 8. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thy eyes. 9. And thou shalt write them upon the Posts of thine House, and upon thy gates.

MEMENTO I.

A Memento to be affixed by the Door, and to be read, before we go abroad about our secular imployments.

1.

Remember, Man, before thou pass the Door,
That GOD hath granted thee another day.
He gave thee Health & Peace the night before,
Or, Hellish Fiends had cach't thy Soul away.

More time thou hast, thy talent to improve;
Ev'n for His glory who thy Maker is:
Let Him then be the Object of thy Love;
And let not transient trifles after this.

2.

Thou'rt stepping out into a world of sin,
Where Satan slie is still preparing snares;
O then beware of His deceitful gin;
Lest He by slight Surprise thee unawars.
No State, no Calling, Sexe or Age is free:
No time, no Place, but Satan seeks to stain.
And, ah, alace, too prevalent is He:
Watch, watch & pray, that pure thou mayst remain.

3.

Let thy GOD's glory, be thy chiefest aime;
His Holy Law the rule of all thy way:
His Saints thy fellows, then I may proclaime,
Thou shalt have peace and success all the day.
But if thou do thy gracious GOD forget,
And with Loose reins thou let thy fancy range,
Then wonder not, if GOD thy Labours lett:
Thou meets a cross, it is not very strange.

4.

Thou'lt see the broad way full of wretches vile,
Toiling themselves their own poor Souls to damne,
Not minding Death or Judgement, Heaven or Hell;
Nor yet the end why to the world they came.
Some are profane, and loose, some beare a shew
Of Godliness, without the power of grace:
Some Hereticks a vile erroneous crew;
Some with their factions trouble Zions peace.

Some

5.

Some Laodiceans, neither cold nor hot,
They'r neither friends, nor yet CHRIST'S open foes.
Into such wayes, I pray thee enter not,
And so thou shalt escape their dreadful woes.
Commit thy way to GOD, Hee'll thee direct;
In all thy wayes, see that thou, on Him call;
And thus a blessing, thou may'st then expect
From GOD Almighty, comforts great and small.

6.

In thy converse with men, see thou be just;
Give thou offense to none by force or fraud.
Loss not thy GOD for Gold, which is but dust:
Or CHRIST in Judgement will not thee applaud.
Spend all this day, as if thou hadst no more.
Be ready alwayes, when the LORD shall call:
Thou shalt be heire of everlasting glore;
With joy and peace where CHRIST is all in all.

II.

A MEDITATION or MEMENTO

To be affixed on the Window.

THe Sun-lights glorious to our mortal eyes,
When from the Heav'n He doth disperse His rayes.
If such a light the Creature doth transmit,
How glorious then is He who formed it?

If Heav'ns pavement be ſo richly deckt,
With precious gemmes; O what may we expect
In upper roomes, where is the dwelling place
Of Seraphims and Saints; O great Solace!
Light of the Word take thou to be thy guide,
In light, for ever then thou ſhalt abide:
Where CHRIST our light, our life, our joy & peace
Shall with tranſcendent glory crown thy grace.

III.

Another MEMENTO *or* MEDITATION *for the Window.*

* Light.
1. Natural.
2. Artificial.
3. Moral.
4. Spiritual.
5. Celeſtial.

THer's light Æthereal, *and ther's light by Art;
Ther's light of Joy and knowledge in the heart:
The GOD of light do thou with heart adore;
And He ſhall bring thee to the light of glore.
The works of darkneſs do thou ever flee:
And Helliſh darkneſs ſhall not trouble thee.

IV.

A MEMENTO *or* MEDITATION, *to be affixed at the head of the Table.*

THou may'ſt well know by theſe thy freſh ſupplies,
Thy body's brittle, and at laſt it dies.

This

This earthly food doth haſtily decay:
Seek for that meat, which doth endure for ay,
That Heavenly *Manna* which can thee revive,
Though thou wert dead, and make thee ever live.

V.

A MEMENTO or MEDITATION to be affixed on the Muſe or Study-houſe-door.

Amice quiſquis huc venis,
Aut agito paucis, aut abi,
Aut me laborantem adjuva.

GOod friend, when e'r thou comes to me,
Do not thy words then multiply;
But help my work, if that thou may;
Or elſe be gone and poſt away.
Our life is ſhort, our work is great,
Of our abode we have no date;
Great need have we to watch and pray,
And fix us for the latter day.

VI.

A MEMENTO or MEDITATION
For the Chimney.

IF thou wouldst shun the Fire of Hell:
Then, seek the Godly fire of *Zeal.

*But let your Zeal be attended with knowledge prudence and Moderation.

VII.

A MEMENTO
To be affixed on the bed, for Nocturnal MEDITATIONS.

1.

THy bed's ane Emblem of the grave,
Thy sleep resembles death;
The bed-cloaths like thy winding-sheet,
When God doth cut thy breath.
Thy lying down's interring like;
The darkness like the shad
Of sepulchers, and so the worms
Like fleas about thy bed.

2.

The midnight's like securest times,
Before the latter day;
When mortals shall increasse their sins,
And zeale doth quyt decay.

Cock-

Cock-crowing's lyke the Trumpets ſound,
Which all the World ſhall hear;
When faith on Earth ſhall ſcarce be found,
Then, Judgement draweth near.

3.

The dawning or the morning sky,
Is like thoſe lightſom Signs,
When *Chriſt* our King is drawing nigh,
With healing in his wings.
The riſing Sun is like that time, Mal. 4:2.
When *Chriſt* the King of glore,
Shall come with all his glorious train,
And time ſhall be no more.

4.

Who ſhall the godly then ſolace,
And free them of their pains,
And give them pleaſure, joy and peace,
Which evermore remaines.
But thoſe who dally with their ſins,
And do GOD's Law deſpiſe,
Their woe and torment then begins,
They did not mercy prize.

5.

Then, enter not into thy bed,
Let not thy Soul take reſt;
Till that with GOD thy peace be made:
This is thy only beſt.
This night may be to thee the laſt,
Mind, mind mortality.
Thy ſleep may, e'r the night be paſt,
With death continued be.

FINIS.

Perfect

Bernard Quaritch

B. Ferguson

1.VII.1913

146184

UMI